THE

HISTORY OF MAN:

OR, THE

WONDERS OF HUMAN NATURE.

VOLUME SECOND.

BRITISH MUSEUM

THE

HISTORY OF MAN:

OR, THE

WONDERS OF HUMAN NATURE,

IN RELATION TO THE

VIRTUES, VICES, AND DEFECTS OF BOTH SEXES

WITH

EXAMPLES, ANCIENT AND MODERN,

Alphabetically Digeſted under their Proper Heads.

THE WHOLE WORK BEING INTERMIXED

With Variety of Uſeful and Divertive Relations.

SECOND EDITION.

IN TWO VOLUMES.

Ponitur exemplum fugiendum ſive ſequendum,
Cernitur hoc oculis, mente ſed illud agit.

VOLUME SECOND.

EDINBURGH:
PRINTED FOR BELL & BRADFUTE;
AND G. G. J. AND J. ROBINSON, LONDON.

M.DCC.XC.


BRITISH MUSEUM

THE HISTORY OF MAN.

CHAP. I.

Of Heretics and Hereſies.

IN the times of the Apoſtles the myſtery of iniquity began to work, many antichriſts and heretics were abroad, many ſprung up ſince, many now preſent, and will be to the end of the world, to dementate men's minds, and captivate their ſouls. Of theſe there are two ſorts, ſuch as lead, and ſuch as are led. Such as are led are heretics, ſchiſmatics, falſe prophets, and impoſters, whoſe common ſymp-

toms are madneſs, folly, pride, inſolence, arrogancy, ſingularity, peeviſhneſs, obſtinacy, impudence, mixed with ſcorn and contempt of all other ſects. They will approve of nothing but what they firſt invent themſelves, no interpretation is good, but what their infallible ſpirits dictate. They are the only wiſe, the only learned in all truths, and all are damned but they and their followers. They make a ſlaughter of the ſcriptures, and turn it like a noſe of wax to their own purpoſes: Though fathers, councils, and all the world oppoſe their ſentiments, they will perſevere in their hereſies. Beſides theſe common, they have alſo peculiar ſymptoms, which are prodigious paradoxes, new doctrines, and vain phantaſms, as many and different as they are among themſelves. Now what theſe brainſick heretics once broach, and impoſtors ſet on foot; be it never ſo abſurd, falſe, and prodigious, too many of the common rout will follow and believe, and either out of affectation of novelty, ſimplicity, blind zeal, hope or fear, the giddy headed multitude will embrace it, and without further examination approve it. Many of the leaders are men of underſtanding in other matters, but in this are certainly lunatics, and have more need of hellebore, than thoſe that are confined in Bedlam.

Simon

Simon Magus, is the first heretic that we read of, called Magus, because he was a witch, a Samaritan by birth, and a Christian by profession; he would have bought the gifts of the Holy Ghost for money, Acts 8. 13. He denied the Trinity, and affirmed himself to be the true God. He taught that the world was made by angels, and not by God; denied the resurrection of the flesh, permitted promiscuous marriages, and caused his disciples to worship his whore Helena or Selene for a Goddess.—Ross's view of Relig. p. 130.

Nicholas, of whom are the Nicholaitans, was a proselyte of Antioch, and one of the seven Deacons, Acts 6. and whose works Christ hated. Rev. 2. they gave themselves to all uncleanness and fleshly lusts, teaching that men ought to have their wives in common. They made no scruple of eating things offered to idols. At their meetings or love feasts they used to put out the lights, and commit promiscuous adulteries with each other's wife. They taught that the world was made by the copulation of light and darkness, out of which angels, daemons, and men were procreated. The professors of this sect did not long retain this name, but were called Gnosticks, from γνῶσις Knowledge, which proud title they gave themselves, as if their knowledge had been transcendent above other men.

men. This ſect began about the beginning of Domitian's reign, Anno Chriſti 52; and out of this ſink the Valentinians, Manichees, and Priſcillianiſts ſucked their poiſon.—Roſs's view of Relig. p. 133.

Carpocrates, of whom came the Carpocratians, was by birth of Alexandria in Egypt, who flouriſhed about the year of Chriſt 109, in the time of Antoninus Pius, and was contemporary with Saturninus. He taught that there were two oppoſite Gods, that the law and good works were needleſs to thoſe that had faith. They taught that Chriſt was a mere man, and that their maſter Carpocrates was the better man. They held Pythagorean tranſmutation, but denied the reſurrection, and ſaid this world was not made by God, but by Satan. The Samoſatenians and Arians are derived from this ſect.—Ibid. p. 134.

Cerinthus was born a Jew; and taught that all Chriſtians ought to be circumciſed: He was contemporary with St John the Apoſtle, who would not enter into the ſame bath with that pernicious heretic. He ſpread his hereſy in Domitian's time, about 60 years after Chriſt. He denied the article of Eternal Life, and taught that the ſaints ſhould enjoy carnal delights in Jeruſalem a thouſand years. The Origeniſts

and

and Chiliasts fell in that opinion.—Ross's view of Relig. p. 135.

The Valentinians sprung from their leader Valentinus, an Egyptian, who lived in the time of Antoninus Pius, about 110 years after Christ. He taught that there were thirty aones, ages, or worlds, who had their beginning from profundity and silence; that being the male, this the female, with a deal of such whimsical trash not worth mentioning.—Ibid.

Marcion, from whence came the Marcionites, Colarbasij, and Heracleonites, was born at Synope, a city of Pontus, and lived under Antoninus Pius, about 115 years after Christ. His scholars called themselves perfect, and boasted that they were more excellent than Peter or Paul. The denied Christ's humanity, and the resurrection of the flesh. They held two contrary beginnings or Gods, viz. Silence and Speech. They baptised not in the name of the Father, the Son, and the Holy Ghost; but in the name of the Father Unknown, of Truth the Mother of all, and of Him who descended upon Jesus. They held but one Person in the Deity, called by several names. They divided Jesus from Christ, as the Nestorians afterwards. They held it no sin to deny Christ with the mouth, when in danger of life, if the heart believed in him.—Ibid. p. 136.

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The Adamites were ſo called, either from one Adam their leader, or from Adam the firſt man, whoſe nakedneſs they imitate. They held it unlawful for men or women to wear clothes in their meetings. They rejected marriages as diabolical, and therefore uſed promiſcuous copulation in the dark. They rejected prayers to God as needleſs, becauſe he knew without us what we wanted. This hereſy began to ſpread about 210 years after Chriſt, under the reign of Gordian the Emperor.—Roſs's View of Relig. p. 141.

Paulus Samoſatenus, ſo called from Samoſata, near Euphrates, where he was born, was author of the ſect of Samoſatenians. They taught that Chriſt was merely man, and had no being till his incarnation. This hereſy broke out about 232 years after Chriſt, and has continued in the eaſtern parts ever ſince.—Ibid. p. 144.

The Manichees, from Manes, a Perſian by birth, and a ſervant by condition, was the ſink of almoſt all the former hereſies, ſo that reading them is ſeeing theſe.—Ibid. p. 145.

Tatianus, author of the Tatiani, was a Syrian born. He flouriſhed about 142 years after Chriſt. His diſciples were called Encratiae, ſignifying temperance and continency, becauſe they abſtained from wine, fleſh, and marriage. He taught that Adam after his fall was never reſtored

reſtored to mercy; that all men are damned except his diſciples, and that women were made by the devil.—Roſs's View of Relig. p. 196.

Montanus, leader of the Montaniſts, ſpread his hereſy 145 years after Chriſt. He was born in Phrygia; and was attended by a couple of whores called Priſca and Maximilla, who run away from their huſbands to follow him, and at length very lovingly all hanged themſelves together for company. His proſelytes after this being aſhamed of their ſire, took upon them the name of Cataphrygians, but ſtill retained his hereſies. He confounded the perſons in the Trinity, ſaid it was God the Father that ſuffered, that Chriſt was but a mere man, and that he himſelf was the Holy Ghoſt. In the Euchariſt they mingled the blood of an infant. —Ibid. p. 197.

Origen was author of the Origeniſts, who publiſhed his errors about the year of Chriſt 247, which continued in the world above 300 after he was dead. They taught that there was a revolution of ſouls from their condition after death into the bodies again; that reprobates and devils ſhould be ſaved after a thouſand years; that the Son is co-eſſential with the Father, but not co-eternal; which they ſay could not be, becauſe the Father created both Him and the Holy Spirit; that ſouls had a being long

long before the creation of this world, and that, for ſinning in heaven, they were thruſt out from thence, and put into their bodies as into priſons. They turned the whole Scriptures into allegories, and brought the hiſtorical truth of them into contempt and ſuſpicion. Theſe hereſies were condemned in the council of Alexandria 200 years after his death, and afterwards in the firſt general council at Conſtantinople, under the Emperor Juſtinian I.—Ibid: p. 202.

Arrius was father of the Arrians, a Libyan born, and a Preſbyter of Alexandria by profeſſion. His heriſy was divulged 290 years after Chriſt; and, in ſucceſſion of time, over-run a great part of the Chriſtian world. They taught that Chriſt was a creature, had a human body, but no human ſoul, for the Divinity ſupplied the place of it. Their doxology was in theſe words: 'Glory be to the Father, by the Son, 'and in the Holy Ghoſt.' This hereſy was condemned by the Council of Nice, held under the Emperor Conſtantine: And Arrius himſelf, when on the pinnacle of his pride and glory, was ſeized with a dyſentery, voided his guts into the jakes, and died.—Ibid. p. 265.

Lucifer, Biſhop of Coralitanum in Sardinia, was author of the Luciferians, who held that the world was made by the Devil, that the ſoul

of

of man is corporeal, and had its being by propagation or traduction. This hereſy was broached 333 years after Chriſt, in the reign of Julian the Apoſtate.—Ibid. p. 212.

Tertullian was head of the Tertullianiſts; and lived under Severus the Emperor, about 170 years after Chriſt. He held and taught, that God was a corporeal ſubſtance, but without delineation of members; that men's ſouls were corporeal, diſtinguiſhed into members, and had their increaſe and decreaſe with the other parts of the body; that the original of ſouls is by traduction; that the ſouls of wicked men after death are turned into devils; that the virgin Mary did marry once after the birth of Chriſt. They rejected ſecond marriages, as no leſs a ſin than adultery.—Ibid. p. 213.

Neſtorius, a German by birth, and after a clandeſtine manner made Patriarch of Conſtantinople, was the leader of the Neſtorians. He ſpread his hereſy 400 years after Chriſt, Theodoſius the younger being Emperor. He held that, in Chriſt, were two diſtinct perſons, the Son of God, and the Son of Mary; that, at Chriſt's baptiſm, the Son of God deſcended into the Son of Mary, and dwelt there as an inmate in a houſe. He made the humanity of Chriſt equal with his divinity, and ſo confounded their properties and operations.—Ibid. 215.

Eutyches, Abbot of Conſtantinople, head of the Eutychians, publiſhed his hereſy anno Chriſti 413, which aſſerted, that, before the hypoſtatical union, Chriſt had two diſtinct natures, but, after the union, only one, viz. his divinity, which had ſwallowed up the humanity. They alſo affirmed, that the Divine Nature or Godhead ſuffered and died, and that God the Word did not take from the Bleſſed Virgin his human nature. This hereſy was firſt condemned in a provincial ſynod at Conſtantinople, and afterwards in the general council of Chalcedon, under Marcian the Emperor.—Ibid. p. 215.

Novatus, the ringleader of the Novatian heretics, was born in Africa, lived in the reign of the Emperor Decius, 220 years after Chriſt; and his hereſy laſted 150 years. They denied the benefit of repentance to thoſe that relapſed after baptiſm; boaſted much of their ſanctity; condemned ſecond marriages as adulterous; uſed rebaptization like the Donatiſts, and were the ſires of the Cathari or Puritans.—Ibid. p. 200.

Donatus, author of the Donatiſts, was born in Numidia; and held that no church was to be communicated with, that was not entirely pure, without ſpot or blemiſh, and that ſuch a church was only their own. They condemned magiſtracy; and taught that the efficacy of the Sacraments

ments depended upon the dignity of the miniſter. With the Arrians, they made the Son leſs than the Father, and the Holy Ghoſt leſs than the Son. The Circumcellians eſpouſed their hereſy, who lived in cells and caves, and murdered all they could conquer that were not of their principle.—Ibid. p. 210.

Pelagius, a native of Britain, and a Roman monk, was the propagator of the Pelagians, who flouriſhed under Theodoſius the Emperor, 380 years after Chriſt. From Rome he came into England, and ſhed his poiſonous opinions over the whole kingdom. They taught that death was not the wages of ſin; that Adam's ſin was hurtful to none but himſelf; that man had free will to do good or evil; that their ſect had no ſin, nor could they ſin if they would. St Auſtin, and his friend Alypius, wrote againſt them. They were condemned by five African councils, and by a ſixth ſynod at Carthage, in the year of Chriſt 419, in the tenth year of the Emperor Honorius.—Ibid. p. 214.

Priſcilianus, the place of whoſe nativity is uncertain, whether in Spain or Galatia, was ringleader of the Priſcilianiſts. He firſt divulged his hereſy in Spain under Gratian the Emperor anno Chriſti 341, and from thence, like an infectious diſeaſe, it over-run the weſtern parts of the world. This hereſy was the common

mon ſhore of all former hereſies; for, with the Manichees, they taught that the world was made by an evil God; with the Sabellians, they confounded the Perſons of the Trinity; with the Origeniſts, they taught the pre-exiſtence of ſouls; with the infamous crew of Aſtrologers, that all human events were governed by the ſtars; with the Stoics, that we ſin neceſſarily and co-actively; with the Cartites, they abſtain from fleſh; and with the Gnoſticks, rejected the ancient patriarchs and prophets as ignorant of the will of God. He was condemned of hereſy at Rome by Pope Damaſcus; from which ſentence he appealed to Maximus the Emperor, who confirmed the ſentence, and put him to death, with Feliciſſimus, Armenius, Latronianus, and Euchochia, his brethren in evil. After his death, with great veneration, his corps were tranſported into Spain by his diſciples, who firſt paid him honour as a ſaint, and afterward as a martyr; and, that they might want no ſtep to the height of profaneneſs in matters of religion, it was their cuſtom to ſwear by his name.—Ibid. p. 210.

Fauſtus Socinus was born at Sienna in Italy; and his hereſy has diffuſed itſelf like a canker in all the parts of the Chriſtian world, though it is nothing elſe but a revival of old condemned hereſies, which are now too greedily imbibed in England,

England, as well as in foreign parts. To account for all their opinions, were to tranſcribe all that I have already writ, and therefore ſhall content myſelf in giving my reader but a taſte, when the whole maſs would ſurfeit him. They teach, that Chriſt, by his death, did not ſatisfy for us, but only obtained for us a power to make ſatisfaction for ourſelves by faith and obedience: That Chriſt died for himſelf, that is, not for his ſins, for he was without ſin, but for the mortality and infirmities of our nature, which he aſſumed: That Chriſt became not our High Prieſt, not impaſſible before he aſcended into heaven: That eternal death is nothing elſe but a perpetual continuance in death or annihilation: That everlaſting fire is ſo called from its effect, which is the eternal extinction or annihilation of the wicked which ſhall be found alive at the laſt day: That Chriſt's Incarnation is againſt reaſon, and cannot (ſay they) be proved by Scripture: That Chriſt is not truly God: That the Holy Ghoſt is not God: That there is not a Trinity of Perſons in one God: That the Old Teſtament is of no uſe to a Chriſtian.—Roſs's View of Religion, 8vo. p. 258.

Nicholas Storkius, a native of Saxony, near the river Sales, was the ringleader of the Anabaptiſts, ſo called from re-baptiſing thoſe that had been baptiſed in their infancy. He, with his

his diſciple Munſter, began to trouble the world in the years 1521 and 1522. They taught that they were inſpired from Heaven, and that the world was to be reformed by their means; which done, and the wicked utterly cut off from the face of the earth, it ſhould be governed by juſtice itſelf. They hold that Chriſt took not fleſh from the Virgin Mary: That Chriſt is not the true God. They believe they ſhall enjoy here an earthly monarchy after the day of judgment. They reject the power and end of magiſtracy and miniſtry; for they ſay that Chriſt has freed them from obedience to human laws; but, at the ſame time, think they are obliged to eſtabliſh their own religion by blood. There are many ſorts of them now in England; ſome are Arminians, others Calviniſts; neither of which will communicate with the other. Some are Milenaries, and moſt of them Antitriniarians. Some keep the Jewiſh Sabbath, others the Lord's Day with the Chriſtians. Some deny the uſe of the Sacraments, ſaying they are above ordinances. Some of them celebrate the Euchariſt with bread and wine, and others with a meal of mutton in the evening; and from thence are called the Supper People. Hiſtorians ſay, that the Anabaptiſts in all countries are proud, cenſorious, and bloody-minded.—Ibid. p. 254.

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The Muggletonians owe their beginning to John Reeve and Ludowick Maggleton, who would perſuade us that they are the two laſt witneſſes of Chriſt, ſent by his Spirit to ſeal the foreheads of the elect and reprobate. They ſay that all the miniſtry in this world, whether prophetical or miniſterial, with all the worſhip taught by them, is all a lie, and an abomination to the Lord. They ſay, that the ſpirits and bodies of men are both mortal, both begot together, and both of one nature: That there are three witneſſes on earth, Water, Blood, and the Spirit: That, by Water, is meant the commiſſion given to Moſes and the Prophets under the Law: By Blood, the commiſſion given to the Apoſtles and Miniſters of the Goſpel. And, by the Spirit, is meant the commiſſion of the Two Witneſſes that were to come in this laſt age, which are themſelves: That they have power of bleſſing and curſing; and whom they bleſs or curſe will infallibly continue in that ſtate for ever.—Ibid. p. 267.

George Fox, and, ſoon after him, James Nayler, both Yorkſhire men, were the firſt beginners of the ſect called Quakers; ſo called becauſe they uſed to quake and tremble in their meetings; which ſometimes growing to exceſs, they would fall, as in a trance, upon the ground, and from thence pretend to inſpirations, and

then

then utter *quicquid in buccam venerit ;* and call irreligion, blaſphemy, or nonſenſe, the dictates of the Holy Spirit. They teach that abſolute perfection, and a ſinleſs life, is attainable in this world ; and that they are arrived to ſuch a ſtate of purity, that they are guided by the ſame Spirit which the Apoſtles were, have it in as great meaſure, and that what they ſay is of the ſame authority with the Holy Scripture, becauſe directed by the ſame Spirit that gave out the Scriptures. They deny the Scriptures to be the word of God. They ſay they expect ſalvation by Chriſt within them, and not from Chriſt without them. They deny the reſurrection of the dead, and ſay the light within them is ſufficient to ſave them. In ſhort, they deſpiſe magiſtracy, reject the miniſtry, ſlight all decency and ordinances in Chriſt's church, overthrow as much as in them lies all religion and piety, ſetting up a Babel of their own, full of impiety, ignorance, and blaſphemy. They will not take an oath, but will lie abominably. They will not put off their hats, or call men maſters, but, on occaſion, can be very complaiſant to their miſtreſſes. They hate pride, yet wear the richeſt ſilks, ſtuffs, clothes, hats, and the fineſt linen. They call themſelves the Sober Party, and yet are the wetteſt crew about the town. In ſhort,

they

they are a contradiction to themſelves and all mankind beſides.—Ibid. p. 269.

George Copping of Eſſex was father of the Ranters, a ſort of beaſts that neither divide the hoof nor chew the cud; that is to ſay, they are very unclean ones, that make open profeſſion of lewdneſs and irreligion, whoſe God is their luſts, and whoſe glory is their ſhame; that make a laughing-ſtock of Chriſtianity. But, to anatomize this monſter. They hold, that God, devils, angels, heaven, hell, &c. are fictions and fables: That Moſes, the Baptiſt, and Chriſt, are impoſtors. In their letters they endeavour to be ſtrangely prophane and blaſphemous, uttering Atheiſtical curſes and imprecations, which is a kind of canting among them, as among gypſies; as, for example, in one of them you have this curſed language: 'My own heart 'blood, from whom I daily receive life and be-'ing, to whom is aſcribed all honour, &c.; thou 'art my garment of needle-work, my garment 'of ſalvation. Eternal plagues conſume you 'all, rot, ſink, and damn your bodies and ſouls 'into devouring fire, where none but thoſe that 'walk uprightly can enter. The Lord grant 'that we may know the worth of hell, that 'we may ſcorn heaven.' Sin, they ſay, is only what a man imagines and conceives to be ſo within himſelf; and all the pleaſure they know

in this world is what they call 'the enjoyment 'of the fellow creature.' In ſhort, Mahometans, Jews, and Pagans, own more modeſty, and are leſs prophane than Ranters *.

Heretics are addicted ſtill
To their firſt principle, their will.
No law nor cavalcade of Holborn,
Can render half a grain leſs ſtubborn:
For they at any time will hang,
For th' opportunity t' harangue,
And rather on a gibbet dangle,
Than miſs their dear delight to wrangle:
Backing their want of truth and ſenſe,
With greater heat and confidence.
For fools are ſtubborn in their way,
As coins are hard'ned by th' allay:
And obſtinacy's ne'er ſo ſtiff
As when 'tis in a wrong belief.

Hud.

CHAP.

* Roſs's View of Religion, 8vo. p. 273.

CHAP. II.

Honours done to ſome Great Men.

NOTHING is ſo common in the mouths of the vulgar as detraction. No action can be ſo well performed, but, if they cannot totally deface it, they will be ſure to ſully it by invented calumnies and ſuſpicions. Honour is ſo fickle and fleeting, that, after all the care, hazards, and pains to procure its favour, it is very ſhort-lived, and, if once loſt, never to be redeemed. It is ſeldom granted while men are in a capacity to receive it; but ſome we find are excepted from the general rule, and have enjoyed it both living and dead, as for example:

Cartzſchugai Chan was ſent by the King of Perſia with a ſmall army againſt a numerous force of the Turks that had laid ſiege to Bagdat, whom he fatigued with continual ſkirmiſhes for the ſpace of half a year together, and at length totally defeated them, and ſaved the city. The notice whereof coming to Schach Abas,

King

King of Perſia, who had thrown himſelf into the city, he went out to meet Cartzſchugai Chan, and, approaching near him, diſmounted, ſaying, 'My dear Aga, by thy valour and con-'duct thou haſt given me a victory ſo great, 'that, if Heaven had put me to my choice, I 'would not have aſked one more conſiderable: 'Come mount my horſe; it is fit I ſhould ac-'knowledge it by attending thee on foot.' Cartzſchugai, ſurpriſed and aſtoniſhed at this unwonted honour, begged the Sophy, on his knees, to be excuſed, and that he would regard him only as his ſlave that had done nothing but his duty; but all his intreaties ſignified nothing; he was forced to mount, and the King and all his noble retinue followed him ſeven ſteps on foot.—Olear. Trav. l. 6. p. 354.

That celebrated warrior Timoleon of Corinth, having ſubdued the tyranny of Dionyſius in Sicily, and reſtored Syracuſe to their juſt liberties, that city, to expreſs their gratitude, at his death decreed him everlaſting honours, and built his tomb in the Forum.—Sabel. Ex. l. 3. c. 2. p. 182.

Aratus, by his valour, having delivered the Sycionians from a ſevere oppreſſion and tyranny to the enjoyment of their liberties and privileges; though he lived out of the Sycionian territories, they attended his corps crowned to

their

their city, ſinging his commendations, built him a ſtately tomb, calling it by his name, and annually celebrate the day of his nativity with ſolemn ſacrifices and paſtimes; and, if any of the relations of Aratus were preſent at this yearly commemoration, they obliged them to take the moſt honourable place in that aſſembly.—Fulgos. Ex. l. 5. c. 2. p. 585.

Plato returning from Sicily, and paſſing through Olympias, though all the people were at the celebration of their plays, which they were more than ordinarily fond of; yet, as ſoon as they had notice of his approaching near, they forſook their ſports, which, conſidering their vanity, was a wonder; and all run to meet him, looking upon him with reſpect and adoration, as a perſon more than human, that the Gods had ſent from heaven as a bleſſing upon mankind. Now, conſidering the ſuperſtition and vanity of the Greeks in their plays, and the mean extraction of Plato, it was a greater honour than ever they gave to any monarch.—Fulgos. Ex. l. 2. c. 5. p. 275.

Conſtantine the Great, Emperor of Rome and Conſtantinople, dying in Nicomedia, his life-guard rent their clothes, lay upon the ground, and omitted no paſſion that might expreſs an unſupportable ſorrow. His prefects, captains, and the reſt of the ſoldiers, rather ſurpaſſed

paſſed than imitated their grief, crying out, that death had deprived them of their protector and father. The citizens run about the ſtreets like ſo many perſons that had loſt their ſenſes; others hung down their heads in perfect ſilence, declaring, by the poſture of mutes, that their ſorrow was unexpreſſible; and all declared, that, by that fatal ſtroke, they had loſt all the comforts of human life. At Rome, the Senate and populace obſerved no meaſures in their grief: They ſhut up their baths, disfrequented the plays and markets, and prohibited all ſigns of joy and felicity. Having pronounced him a happy Monarch for dying in ſo great glory, they cauſed him to be painted above the celeſtial orbs, in the ſociety of bleſſed ſouls; and ſent an embaſſy to his ſon Conſtantius to ſend them the corps of his deceaſed father, which would add the greateſt honour to the city of Rome, that the remains of ſo illuſtrious a Prince was interred among them.—Zuing. Theat. vol. 1. l. 1. p. 97.

The death of the renowned Emperor Titus Veſpaſian being known in the approach of the evening, the ſenators, without delay, crowded into the Curia, to lament the loſs of an illuſtrious Monarch, in whoſe death all the world was concerned, in being deprived of a public benefactor. Then they conferred on him ſuch degrees

grees of honour as they had never allowed or promiſed him before, and decreed his name ſhould be regiſtered in the catalogue of the Gods.—Zuing. Theat. vol. 1. l. 1. p. 96.

Eraſmus of Rotterdam, in Holland, an ingenious, learned, and good man, was honoured by moſt of the great and learned men of his age, who thought themſelves happy in having the honour of his acquaintance. Making a panegyric on Philip, the father of Charles V. as he came out of Spain into Germany, while he was a ſchool-boy, that King took ſuch notice of his early ingenuity, that he honoured him with a yearly penſion during life. King Henry VIII. of England wrote to him with his own hand, gave him large taſtes of his bounty, and offered him a houſe and land worth ſix hundred florins a year, to invite him to reſide in England. Francis I. King of France, wrote to him alſo, offering him a biſhopric and a thouſand florins a year, to take his repoſe in France. Charles V. offered him a biſhopric in Sicily, made him of his Privy Council; and, beſides other expreſſions of his bounty, gave him four hundred florins *per annum*, with a promiſe of making them five hundred, if he would profeſs at Vienna. Sigiſmund King of Poland, and Ferdinand King of Hungary, were very bountiful to him, and made him great offers to have dwelt in

in their dominions. Anne Princeſs of Veriana, gave him a penſion of a hundred florins. Frederic Duke of Saxony, and William Duke of Gulick, made him good preſents. Pope Adrian VI. wrote to him three ſeveral times. He congratulated the riſe of Clement VII. to the Papacy, who, in requittal, ſent him five hundred florins; and, by his Apoſtolical letters, invited him to Rome. Paul III. had made him a cardinal, if death had not prevented him. William Warham, Archbiſhop of Canterbury, gave him an exhibition. Cardinal oolſey gave him a penſion out of a prebendary of York. The Biſhops of Lincoln and Rocheſter liberally ſupplied him upon all occaſions. Polydore Virgil ſent him money to buy a horſe, and the Lord Cromwell ſent him thirty angels. The Lord Montjoy, Sir Thomas More, Biſhop Tonſtal, and Dean Colet, were his conſtant benefactors. Cardinal Matthaeus offered him a penſion of five hundred ducats to live in Rome, and ſent him a cup of beaten gold. Another, but a richer, was ſent him by Albertus, Archbiſhop, Cardinal, and Elector of Mentz. Cardinal Campegius, among other tokens, ſent him a diamond ring of good value. Staniſlaus Olmucenſis ſent him a ſilver bowl double gilt, with four pieces of gold, the coin of ancient Emperors. The Biſhop of Baſil offered him half the revenues

revenues of his biſhopric for his company. Thurxo, Biſhop of Vratiſlavia, went ten days journey out of his way to ſee him; and, to name no more, Vigilius Zuichemus gave him a gold ring, and William Earl of Eyſenberg a dagger, which, by the inſcription, 'he wiſhed 'in the hearts of his enemies.'—Full. Act. Red. p. 70.

CHAP. III.

Of Honeſty in Life and Converſation.

We live in an age wherein honeſty is in danger of being made a bankrupt, for it is difficult to negociate without diſſimulation, to ſell without lying, or buy without being cheated. Juſtice, ſimplicity, and plainneſs, are turned into art, ſubtilty, and fraud; and, if Diogenes was alive again, he might employ his candle and lanthorn to as little purpoſe as formerly. We retain no ſolid and expreſs effigies of true juſtice and honeſty, but the world contents itſelf with the ſhadows and images of them. There are many Gnatho's that make a ſhew of honeſty and virtue, with affected looks, counterfeit geſtures, and feigned proteſtations, when indeed there is no honeſty at all in them, but mere hypocriſy and knavery: But, though theſe exceed in number, yet the world has many honeſt people in it, ſuch as ſcorn to lie, diſſemble, or defraud, that will ſuffer a thouſand wrongs in their own perſons or eſtates, before they will do the leaſt injury

injury to others, and always act by that golden rule, in meaſuring to others what they would have metted to themſelves; and, ſince this kind of men are rarely to be met withal, we ſhould put the higher value upon them when they are found, and treat them with ſuch a decent and upright behaviour, that we may always find them on occaſion.

It is a ſingular commendation, that Camerarius * ſays he found inſcribed on a Lady's ſepulchre in Rome, that, in ſaying nothing, left room for all the virtues in the world to be aſcribed to the deceaſed:

Julia B. Priſca vixit annos XXVI.
Nihil unquam peccavit, niſi
Quod mortua eſt.

In this only ſhe did amiſs, that ſhe died.

If accuſation ſhould imply guilt, few men in the world could be reputed innocent. M. Portius Cato lived with that integrity and honeſty, that, though his enemies had preferred no leſs than fifty accuſations againſt him, yet by the common ſuffrage he was always declared innocent;

* Oper. Subciſ. cent. 1. c. 97.

cent; and that not by the power of his riches, or the intereſt of his friends; but the juſtice of his cauſe; and the malice of his enemies, was ſo apparent, that they who did not love, but rather hate him, were aſhamed to do the contrary. His honeſty in doing right to the injured, and his ſeverity in puniſhing offenders proportionably to their crimes, had raiſed him many enemies, and no leſs envy; for he pardoned none that were guilty, nor was a friend to any but thoſe that truly loved and ſerved their country. He was alſo as wiſe as juſt; for, being accuſed again in his old age, he made it his requeſt, and obtained it, that Tiberius Sempronius Gracchus, one of his chiefeſt enemies, might ſit alone in judgment upon him; who examining into the cauſe of the complaint, pronounced him not guilty; and, by this confident action, Cato prevented all future accuſations, lived in glory, and died in peace.—Lip. Monit. l. 1. c. 7. p. 92

Ariſtides had the reputation to be the honeſteſt perſon among all the Greeks; and yet, ſome envying his glory, he was in danger of a ten years baniſhment, from the manner of the ſuffrage which the Grecians uſed, called *Oſtraciſm*. While they were collecting the voices, and he being in the croud, one that could not write himſelf, deſired him he would do him the favour

favour to write the name of Ariſtides in his ſhell, as the perſon he would have to be condemned and exiled. 'Do you know him, (ſays Ariſtides), or what wrong has he done you, or 'your's?' 'Neither, ſaid the man; but it 'grieves and vexes me to hear him called every 'where *Ariſtides the Juſt and Honeſt*, and there-'fore I would have him condemned.' 'An 'excellent argument!' ſaid Ariſtides; and ſo took the ſhell, and wrote his own name in it, as the perſon deſired.—Ibid. l. 1. c. 7. p. 90.

Julius Druſus, a tribune of the people, had a houſe that, in ſeveral places, lay open to the view and inſpection of his neighbours; which an artificer perceiving, told him, that, for the ſum of five talents, he would prevent that inconvenience. 'No,' ſaid Druſus,' I have '(thanks to the Gods) no occaſion for that; 'but, if thou canſt make every room in my 'houſe ſo perſpicuous, that the whole city may 'behold all my actions, I will give thee five ta-'lents more than thou demandeſt.' He knew his life was innocent, and his actions juſt, and therefore was in no fear of ſpectators.—Zuin. Theatr. vol. 1. l. 2. p. 133.

Aſclepidorus went a pilgrimage from Athens into Syria, with no other deſign than to ſatisfy his curioſity in obſerving the regularity and irregularity of men's lives and manners; and, at his

his return, though he had made a diligent inquiſition, ſaid he could only find three men whoſe behaviours correſponded with the laws of uncorrupted honeſty; whoſe names were, Ilapius, a philoſopher in Antioch, Mares of Laodicea, and Domninus the philoſopher. So that it was not without great reaſon that Heraclitus wept as often as he went abroad, in compaſſion to the multitude of ill men he lived among.—Coel. Rho. l. 14. c. 3. p. 632.

When the corps of Thomas Howard, ſecond Duke of Norfolk, was buried in the Abbay of Thetford, in the county of Norfolk, in the year 1524, no perſon could demand one groat of him, for any debt he had contracted, or require reſtitution of him for any injury he had done, while he was among the living.—Weaver's Fun. Mon. p. 839.

When the ſenate of Rome was about electing a cenſor, and Valerianus was in nomination, the univerſal acclamation was for him; and one, as the mouth of the reſt, harrangued thus in his commendation: 'Who ſhould we elect but Va-'lerianus, whoſe life is a cenſorſhip? Who is 'ſo fit to be judge of us all, as he who cannot 'be charged with any crime? Valerianus is a 'prudent and wiſe ſenator, modeſt, grave, a 'friend to a good man, and an enemy to ty-'rants, an utter foe to the vicious, but more

'ſevere

'ſevere againſt vice. We would have this man 'for our cenſor, whom we will imitate to the 'utmoſt of our capacities. He is the moſt 'noble among all the ſenators, the higheſt by 'birth, of an unſpotted life, of profound and 'excellent learning, of celebrated manners, and 'the example of antiquity, honeſt in his actions, 'faithful in performing his promiſes, whom no 'man reviles, and whom all men ſpeak well of.' —Coel. Rho. l. 22. c. 11. p. 978.

Richard II. being depoſed, Henry of Bollingbrook crowned King, and a law made, that the inheritance of the crown ſhould remain in King Henry, and the heirs of his body, a motion was alſo made in parliament how the depoſed King ſhould be diſpoſed of: At which time, Thomas Merks, Biſhop of Carliſle, with extraordinary zeal and freedom, maintained the right of his depoſed Sovereign, and reſolutely oppoſed the uſurpation of his ſupplanter; and, though it coſt the good Prelate a priſon, and the loſs of his life, yet the memory of ſo gallant an action will never die, as long as fidelity and loyalty ſhall have any eſteem in the world.—Daniel's Hiſt. continued, l. 3. p. 50.

CHAP.

CHAP. IV.

Hope, or Expectation of Things to come.

HOPE we have already defined to be a gentle and ſweet effuſion or expanſion of the ſoul towards ſome good expected to come; ſo that, when we are full of hope, we feel a certain inflation, both within and without, in our whole body, together with a glowing but pleaſant heat, from the blood and ſpirits univerſally diffuſed; and, when Hope, by this means, is ſtrong enough to produce courage, it ſtands ready to encounter the difficulties that oppoſes her in the way to her end, bids defiance to danger, and conquers all before it. Hence ſome call it the Manna from heaven, that comforts us in all extremities; others, the pleaſant and honeſt flatterer; for nothing but Hope will careſs the unhappy, in expectation of happineſs in the boſom of futurity. When all other things fail us, Hope will ſtand by us to the laſt. Hope gives freedom to the captives chained to the oar; health to the ſick, while death grins in his

face; victory to the defeated; and wealth to the beggar, while he is craving an alms:

Leading them ſtill inſenſibly along,
By the ſtrange witchcraft of anon.
Cowl.

When Alexander the Great took up reſolutions to make a deſcent into Perſia, he gave his patrimonial eſtate to his friends; and having legally paſſed away the whole, Perdiccas ſaid, 'And what, O King, do you reſerve for your-'ſelf?' 'My Hopes!' (ſaid Alexander). 'Why, then, of thoſe Hopes only will we that 'are your followers be ſharers;' and for that reaſon refuſed what the King had freely given him; and his example was followed by ſeveral others.—Plutarch in Alexand. p. 672.

A Rhodian, taking too much freedom in reprehending the vices of a tyrant, he was ſhut up in a cage; his hands were cut off, his noſtrils ſlit, and his face diſfigured, by many rude gaſhes cut in it; whereupon a friend adviſed him to put an end to his miſeries, by famiſhing himſelf to death; but he, with great indignation, rejected the propoſal, ſaying, 'While a man 'has breath, all things are to be hoped for; 'and he would not loſe the pleaſure of hoping 'to

to rid himſelf of his preſent affliction.'—Eraſmus Ap. l. 8. p. 171.

Hope with a goodly proſpect feeds the eye,
Shews from a riſing ground poſſeſſion nigh;
Shortens the diſtance, or o'erlooks it quite;
So eaſy 'tis to travel by the ſight.

Dryd.

C. Marius, though of obſcure parentage, was very ambitious, and had deſerved well of the public in ſeveral military expeditions, which gave him hopes of advancing his fortune in civil affairs. Firſt, he ſought to be made an Ædile of the ſuperior claſs, and afterwards ſolicited for a minor Ædileſhip; and, though he miſcarried in both, yet ſtill his hopes buoyed him up, in expectation of being one day the chief of that famous city; in which he luckily ſucceeded. And, when Sylla proſcribed him, and ſet his head at a price, and being now in his ſixth Conſulſhip compelled to wander in ſtrange countries, in hourly peril of his life, yet he ſtill ſupported himſelf by a prediction, that told him he ſhould be Conſul of Rome a ſeventh time: Nor was he deceived in his expectations; for, by a ſtrange revolution in public affairs, he was recalled to Rome, and elected Conſul the ſeventh time.—Plut. Apoth. p. 436.

But

But Hope ill grounded does often trick and bubble the owner, as it did the Spaniſh woman that, coming with three of her ſons a-begging to a French ſhoemaker that lived in Spain, he ſaid to her one day, 'Good woman, I will 'eaſe thee of ſome part of thy charge; for, if 'thou leave one of thy ſons with me, I will 'breed him up in my trade, and make him ca'pable of living like a man, and to be helpful 'to his parents alſo.' 'God forbid, (ſaid the 'woman), that I ſhould caſt away my child to 'a ſtranger, and bring him up to ſo pitiful a 'mechanic trade as a ſhoemaker, ſince I live 'in hopes that the eldeſt will be viceroy of 'Naples, the ſecond of Mexico, and the young'eſt of Sardinia.'—Barclay. Euph. p. 123.

Hope, Fortune's cheating lottery!
Where, for one prize, a hundred blanks there be.
Fond archer Hope! who tak'ſt thy aim ſo far,
That ſtill, or ſhort or wide, thy arrows are.
Thin empty cloud! which th' eye deceives
With ſhapes that our own fancy gives:
A cloud, which gilt and painted now appears,
But muſt drop preſently in tears.
Brother of Fear! more gaily clad!
The merrier fool o'th two, but quite as mad.

CHAP.

CHAP. V.

Of Hoſpitality, and Entertainment of Strangers.

THE Lucanians have a law among them, as unrepealable as thoſe of the Medes and Perſians, that no man ſhall refuſe the entertainment of a ſtranger (eſpecially if he be under any kind of neceſſity), that comes to him after the ſun is ſet, with a purpoſe to lodge with him, and be entertained by him; and, in caſe of offending againſt this law of hoſpitality, he is to be fined, ſtigmatiſed as a miſer, and his houſe to be demoliſhed, as unworthy to have one, that was unwilling to afford the uſe of it to him that wanted it. Men that live always to themſelves, had need to have a well timbered bottom; for, if once it proves leaky, they will find few hands to ſtop it, but many to widen the breaches, that the veſſel may ſink altogether. This was once the glory of England, that a plentiful country was given by Heaven to a hoſpitable and charitable people; but, Mr Fuller ſays, good houſe-keeping fetched its laſt

groan

groan in Kent; and there is ſmall hopes it will ever come to life again, whilſt coſtly equipages, and gaudy liveries, on idle fellow's backs, takes away what was wont to be laid out in filling empty bellies.

Edward Earl of Derby was celebrated for his diffuſive charity, and exemplary hoſpitality. A true old Engliſh Peer, whoſe proviſions was of the growth of his own country, rather abounding in plenty of ſubſtantial diet, than in foreign ſtudied diſhes. His entertainments were deſigned for health and nouriſhment, and not to gratify over nice and curious appetites: Theſe coſt him leſs, and were then more eſteemed. His gates were always open, his table conſtant and equal, where all were welcome, but none invited. His hall, for the moſt part, was full, his gates always; the one with the gentry and yeomanry of the country, who were his retainers in love and honour; the other with the aged, infirm, and induſtrious poor, whoſe aſking was prevented by alms, and expectation with liberality; the firſt being provided with meat, the ſecond with money, and the third with work. Nor was he bountiful at other men's coſts; for, once a month, he inſpected his incomes, and once a week he took account of his diſburſements, that none might defraud him, or be wronged

wronged by him. When, to the grief of the whole country, he died, it was ſaid of him, as of the ſecond Duke of Norfolk, 'Not a tradeſ-'man could demand the payment of a groat he 'owed them, nor a neighbour or tenant the reſ-'titution of a penny he had wronged them of.' —Lloyd's State Worthies, p. 548.

Henry Wardlaw, preſentor of Glaſgow in Scotland, was famous for his hoſpitality; inſomuch that, when the ſteward of his houſe complained that his family was innumerable, and deſired that they might be reduced to a certainty, he condeſcended to his propoſal; and his ſecretary being to ſet down their names, he aſked his maſter, 'With what names he ſhould be-'gin the liſt of his retainers?' who anſwered, 'Fife and Angus;' which were two provinces that contained millions of inhabitants; which his ſervants hearing, gave over their project of retrenching his family; for they ſaw he would diſmiſs none that were already retained, nor hinder any that ſhould make his houſe their refuge for the future.—Bp. Spotſ. Hiſt. Scotland, l. 2. p. 56.

Conradus Geſnerus was ſo much inclined to hoſpitality, that his houſe was always open for the accommodation of ſtrangers, but eſpecially men that were addicted to the ſtudy of good literature, and thoſe he ſeldom wanted; as well in

in reſpect of his obliging converſation, as that he had an excellent library, a repoſitory of great curioſities, both in art and nature, and was communicative of his knowledge.—Melch. Adam. in Vit. Germ. p. 160.

Calliſtratus, a Profeſſor of Rhetoric in the city of Galepſus in Eubea, was renowned for his bounty and hoſpitality; for, when he was at home, a ſtranger could hardly ſup at any other houſe than his. He was ſo full of courteſy, that it was a difficulty to withſtand the importunities he uſed in careſſing and inviting ſtrangers; and was the chief man, among others, that imitated the example of Cimon in liberalities.—Plut. Mor. l. 4. p. 707.

Gillias, a citizen of Agrigentum, had a large ſhare of the goods of fortune, and, which is greater, a will to lay out his wealth to the beſt uſes, exactly agreeing with that of Tully: 'Nihil habet fortuna magna majus, quam ut poſſit nec natura bona melius, quam ut velit, bene facere quam plurimus.'—'A great fortune hath nothing greater in it, than that it is able; and a good nature hath nothing better in it, than that it is willing to do good to many.' His houſe was the treaſury of munificence; the ſcarcity of proviſion, in dear years, were ſupplied from thence; and, tho' theſe expreſſions of his bounty extended to all ingeneral, yet

yet he relieved the neceſſities of particular perſons, gave portions to poor virgins, entertained ſtrangers, not only in his city, but at his houſes in the country. At one time, he received and clothed five hundred Gelenſian knights, that by a ſtorm at ſea were caſt aſhore in his territories. Whatever he poſſeſſed was a common patrimony; and therefore, not only the citizens of his own city, but all the people of the neighbouring countries, put up prayers and vows for the continuance of his life in a ſtate of health and happineſs.—Valer. Max. l. 4. c. 8. p. 24.

CHAP. VI.

Huſbands, Loving and Unnatural Ones.

It was wittily ſaid of one, that he that does not love his wife is a fool for his own ſake, and a greater coxcomb if he has not wit enough to make her believe he loves her; for there is a reſiſtleſs charm in kindneſs, that ſecures our own peace and quiet, diſarms and captivates an enraged fury, and clips the wings that were ready to fly into the embraces of an interloper. Love is perſuaſive and attractive; and there are but few ſuch monſters among the fair ſex, but what will love where they think they are beloved.

Love ſtudious how to pleaſe, improves our parts
With poliſh'd manners, and adorn'd with arts.
It kindles all the ſoul with Honour's fire;
Curbs and reſtrains extravagant deſire,
And to be chaſte and kind does ſtill conſpire.
A juſt heroic paſſion that can find,
No room in any baſe degenerate mind. DRYD.

I know ſome angry poets ſpit all their venom againſt loving huſbands; but it no way depreciates virtue, but rather advances the eſteem of it, to hear the vicious ſatirize upon a happineſs that their wives are ſtrangers to; but let us turn our eyes from theſe ſilly ſalamanders; and with pleaſure behold ſuch affectionate huſbands as have been proficients in this leſſon of matrimonial love and kindneſs.

When Darius King of Perſia was defeated by the Macedonian conqueror, and under apprehenſions that his dear wife Statira was ſlain by the enemy, it went ſo much to his heart, that he filled his remaining camp with grievous lamentations, ſaying, 'O Alexander, who among all 'thy relations have I put to death, that thou 'ſhouldſt thus retaliate my ſeverities: thy diſ-'pleaſure is cauſeleſs on my part; but if thou 'had'ſt juſtice on thy ſide, it is below thy cha-'racter to make a war againſt women;' but when he heard ſhe was alive, and treated by Alexander with the honour and tenderneſs that was due to her ſex and quality, he then ſupplicated the Gods, that Alexander might be ſucceſsful in all his enterprizes, though he was his mortal enemy.—Zonar. Annal. vol. I. p. 41.

Tiberius Gracchus was ſo great a lover of his wife Cornelia, that when two ſnakes were found

found in his houſe, and according to the ſuperſtition of thoſe times, were warned by the Augurs not to ſuffer them both to make their eſcapes, but to kill one of them; aſſuring them, that if the male were let go, Cornelia would die firſt; on the contrary, that Gracchus would die firſt if the female had its liberty; 'Then 'turn out the female,' ſaid he, 'that Cornelia 'may out live me, for I am the older of the 'two.' It fell out accordingly, Gracchus died, leaving many ſons behind him, ſo entirely beloved by Cornelia, and the memory of her huſband was precious to her, that ſhe refuſed to marry with Ptolemy King of Egypt. The death of her huſband lay ſo heavy upon her heart, that the ſplendour of a crown, the ſtate of a queen, and the glory of a kingdom were utterly rejected.—Val. Max. l. 4. c. 6. p. 114.

C. Plautius Numida, a Senator of Rome, had ſuch a dear affection for his wife, that being ſurpriſed with the notice of her death, and unable to ſuſtain the weight of his ſorrow, he thruſt his ſword into his breaſt, but being hindered from putting an end to his days by the interpoſition of his domeſticks, and his wound being dreſſed and bound up in order to a cure; yet he was ſo reſolute in his purpoſe, that as ſoon as he found himſelf alone, he tore off the applications, opened the orifice which his

his ſword had made, and ſo let out a ſoul that would not continue in his body, after that of his wife had forſaken its manſion.

Charles Dauphin of France having barbarouſly killed John Duke of Burgundy, his ſon Philip the Good, who firſt gave riſe to the houſe of Burgundy, being told the hiſtory of it, loaded with grief and anger, run into his wife's chamber, who was the Dauphin's ſiſter, ſaying, 'O my Michalea, thy wicked brother the Dauphin has murdered my father.' The afflicted lady, who had a tender affection for her huſband, broke out into tears and lamentations, and fearing it might occaſion an irreconcilable difference between her and her huſband, refuſed all conſolation; which the Duke fearing might prejudice her health, thus beſpoke her: 'Notwithſtanding thy brother's villany, thou 'ſhalt be no leſs dear to me than formerly; it 'was none of thy fault, and thou ſhalt not ſuffer for his: therefore take courage, and comfort thyſelf with this aſſurance, that I will be 'loving and conſtant to thee while I have a 'being.' And he was juſt to his promiſe; for living with her three years after, he always treated her with conjugal reſpect and kindneſs. —Lipſ. Monit. l. 2. c. 17. p. 388.

Oreſtilla wife of M. Plautius, hearing her huſband would touch at Tarentum in his voyage to

to Aſia, went thither on purpoſe to make him a viſit, and falling ſick of a diſeaſe that reſiſted medicines, ſhe died. Plautius having given directions for the ſolemnity of her funeral, ſuitable to her quality, ſhe was laid upon the pile to be burnt according to the cuſtom of the Romans. The laſt office of near relations was to anoint the dead corps, and give it a valedictory kiſs; but while theſe ceremonies were performing, the ſorely afflicted huſband, unable to conquer his paſſion, fell upon his own ſword and died. His friends, recovering from their aſtoniſhment, took him up in the ſame poſture he was, in his gown and ſhoes, and laying his body by that of his wife's burnt them both together. Their ſepulchre is yet to be ſeen at Tarentum, and is called the tomb of the two perfect lovers.—Val. Max. l. 4. c. 6. p. 115.

A certain Neapolitan, whoſe name, the more's the pity, is not mentioned by my author, being at work in a field bordering upon the ſea ſide, his wife being at ſome diſtance from him was ſeized by the Corſairs of Tunis, and carried on board their veſſel. Miſſing his wife, and ſeeing a ſhip at anchor, he ſoon conjectured what the matter was, and throwing himſelf into the ſea, ſwam to the ſhip, telling the Captain, 'He was 'come to take the ſame fate with his wife, for 'though he underſtood the hardſhip and miſery

'he

'he muſt undergo in ſlavery, his love had con-
'quered all difficulties, he neither could nor
'would live but with her.' The Turks admir-
ing at the man's unaccountable affection, at
their return told it to the King of Tunis, who
pleaſing himſelf with ſo ſingular an example of
love and conſtancy, gave them both their liber-
ties, and by his command the man was made
one of his Guard de Corps.—Fulgoſ. l. 4. c. 6.
p. 526.

Bajazet I. after the great victory he loſt to Tamberlane, among his other afflictions, ſaw his beautiful wife Deſpina, whom he dearly loved, ignominiouſly treated by the conqueror in his ſight. Other contempts and diſgraces he bore with courage, but that being more diſhonour-able than all the reſt, he ſo reſented it, that he beat out his brains againſt the iron bars of the cage, wherein he was confined to be ſhewed in triumph.—Ricaut's preſ. State of the Turkiſh Emp. l. 2. c. 21. p. 153.

But it is to be feared, that the liſt of unkind if not unnatural huſbands does exceed that of good ones, which ſeems very ſtrange, becauſe the ill ones do not deſire to be thought ſo, though at the ſame time they are a contradic-tion and a ſcandal to themſelves. But unna-tural huſbands are a reproach to humanity, and worſe than the worſt of ſavage beaſts, for the

the male tygers will careſs, cheriſh, and defend their females from all kind of injury, and if they are aſſaulted, will hazard their lives to preſerve their mates from danger. But that ſome men are ſunk below brutes, you may read in the following examples.

A Frenchman of note in the province of Languedoc, whoſe name was Villars, married a young, rich, and beautiful lady; but having been formerly addicted to converſe with whores, as ſoon as honey moon was over, gave up himſelf to the ſame vicious courſes, ſlighted and abuſed his wife with words and blows; forſook her bed, took away her clothes, her rings, and jewels, and gave them to his miſtreſſes, told his wife, 'He did not marry her but her fortune, 'which he would ſpend upon thoſe women that 'he lay with, becauſe he loved them, for he 'never had any kindneſs for her.' All theſe unkindneſſes his wife bore with infinite patience, in hopes to reclaim him by her modeſt and humble behaviour. At length, finding he had almoſt conſumed his whole eſtate, brought two of his whores home to ſave charges; lay with one of them every night, and made his wife wait upon them at table, which ſhe did without diſcovering any trouble or diſcontent, at this more than ſervile employment; but the more ſhe ſought to humour them, they grew

the more damnably inſolent; inſomuch that one of them commanding her to fetch ſome water to waſh her hands, and to kneel while ſhe held the baſon, the lady refuſing ſo mean a ſubmiſſion, the whore threatened to box her; whereupon the lady taking courage, threw the water in the whore's face, who ſqualing out, and the huſband coming to inquire into the reaſon of that hideous noiſe and bawling; ſhe cried out, 'Oh your wife has killed me, ſhe 'has killed me, revenge my blood;' and then counterfeiting death, fell upon the ground as if ſhe had been really dead; which the huſband believing, run his wife through the body with his ſword, of which wound ſhe died immediately, upon which the whore jumped up and fell a kiſſing the murderer; but being apprehended, were all three ſentenced to be hanged, Villars as principal, and his two whores as acceſſaries, and were executed accordingly.—De Serres. Hiſt. Fran. l. 3. c. 15. p. 402.

Periander of Corinth in a violent paſſion, threw his wife upon the ground, and trod her under foot, and though ſhe was with child of a boy, continued his rude treatment of her, till ſhe died upon the place; but when the fit was over, and he came to a more ſober mind, being ſenſible that the murder of his wife proceeded from the malicious provocations of his whores; he

he cauſed them all to be burnt alive, and baniſhed his ſon to Corcyra, for no other reaſon than that he lamented the barbarous uſage of his mother.—Patric. de Regno, l. 10. p. 249.

Nero the Emperor, being upon ſome trivial occaſion incenſed againſt his wife Poppaea Sabina, he gave her ſuch a kick upon the belly that killed her. However, though he was a monſter that ſeemed to be ſent into the world on purpoſe to give examples of inhumanity, and to ſtock hell with cruel murderers; yet he ſo repented of this barbarous action, that he would not ſuffer her to be burnt, according to the then cuſtom of the Romans; but built a funeral pile for her of odoriferous perfumes, and cauſed her to be laid in the Julian monument.—Patrit. de Reipub. Inſtitut. l. 4. tit. 4. p. 166.

When M. Antonius loſt the day at Actium, and Herod King of Judea thought himſelf in danger of his life and the loſs of his kingdom, for being his true friend, he thought it adviſeable to meet Caeſar Auguſtus at Rhodes, and endeavour to pacify him, by aſſuring him of his future friendſhip and aſſiſtance; and being reſolved upon his journey, aſſigned the care and cuſtody of his wife to Sohemus his particular confident, with command, that if he ſhould loſe his life in his journey, or at the place he was

going

going to, that he ſhould kill his wife Mariamne; for which he gave no other reaſon, but that no other man might enjoy after his death ſo beautiful a creature. Mariamne extorted this ſecret from Sohemus, and at Herod's return, he profeſſing an extraordinary affection for her, ſhe threw it into his diſh, which Herod ſo heinouſly reſented, that he immediately put Sohemus to death, and not long after the beautiful Mariamne, whom he loved above all the world. So dangerous is it to be truſted with a Prince's ſecrets. —Joſeph. Antiqu. l. 11.

Amalaſuenta Queen of the Goths, taking a fancy to Theodahitus, made him her huſband, and gave him the title of King, upon condition that he ſhould enjoy the dignity, but ſecure her by his oath, that he ſhould not concern himſelf with the adminiſtration of the government. But no ſooner was he inveſted with the title of King, but he forgot his oath and obligations to his benefactreſs, recalled her profeſſed enemies out of exile, baniſhed his wife into an iſland in the Vulſiner lake; and not thinking himſelf ſecure while Amalaſuenta was in being, he ſent ſome of his inſtruments in miſchief to take away her life, who finding her in a bath, ſtrangled her there without delay or other ceremony.—Zuinger. Theatr. vol. 19. l. 2. p. 3527.

I ſaw one John Taylor a blackſmith in Northamptonſhire, executed at Abbington gallows, for beating his wife's brains out with a great hammer; who made no other defence at his trial, 'but that ſhe had given him his pottage 'ſo hot to his breakfaſt, that they burned his 'mouth, and raiſed a bliſter on his tongue,' for which he thought to correct her, not to kill her; but being in a great paſſion, ſtruck a little too hard, which contrary to his firſt intention, put an end to her life.

CHAP.

CHAP. VII.

Of Idleneſs and Sloth.

IDLENESS and voluptuouſneſs is a ſervile, weak, and degenerate habit; and that of the mind is worſe than that of the body. Wit, without employment, is a diſeaſe, *aerugo animi rubigo ingenii*, the ruſt and canker of the ſoul, a plague, a hell itſelf, *maximum animi nocumentum*, as Galen calls it; for as, in a ſtanding pool, worms and nauſeous creepers multiply, ſo do vicious thoughts in an idle perſon. The body that is idle, and knows not how to beſtow itſelf, contracts innumerable diſeaſes. An idle dog will grow mangy; and how can an idle perſon think to eſcape the filling their bodies with groſs humours, crudities, wind, and their minds with heavy, dull, phlegmatic indiſpoſitions and diſcontents? for, ſo long as they are idle, it is impoſſible to pleaſe them: They know not when they are well, or whither they would go, but are tired out with every thing, diſpleaſed with all, and even weary of life itſelf, becauſe they know not how to diſpoſe of the time that lies

lies upon their hands. The God of Sloth, ſa
the Poets, is a negligent, careleſs Deity:

His leaden limbs at gentle eaſe are laid,
With poppies and dull nightſhade round him ſprea
No paſſions interrupt his eaſy reign,
No problems puzzle his lethargic brain;
But dull oblivion guards his peaceful bed,
And lazy fogs bedew his thoughtleſs head.
Thus at full length the pamper'd monarch lay,
Batt'ning in eaſe, and ſlumbering life away.

Ga

Altadas or Althadas, called by Julian th
African Sethos, was the eleventh King of th
Aſſyrians, though ſome put him the tenth, an
others the twelfth in their catalogue of Mo-
narchs. He was ſo idle and ſlothful, that h
reckoned all buſineſs but ſo many arguments o
folly. He laid down theſe two things as infal-
lible maxims, viz. that he was a vain and fool-
iſh man that engaged himſelf in any war; and,
that he was the greateſt fool of all that toiled
and fatigued himſelf, to leave an eſtate to his
poſterity; and, at the ſame time, ſtained his
dignity with the hateful epithets of Coward
and Infidel, in ſpending his whole life in the
ſociety of whores and catamites.—Camer. Oper.
Sub. cent. 2. c. 32. p. 137.

Domitian

Domitian the Emperor, ſon of Veſpaſian and the Empreſs Domicilla, was ſo addicted to idleneſs and ſloth, that he neglected the affairs of the Empire, and conſumed his time in pricking flies to death with the point of a pin or needle; and, from that impertinent exerciſe, was called the Imperial Fly-catcher, of whom he made ſuch a deſtruction, that one aſking who was with the Emperor, was anſwered, he is alone, '*Ne muſca quidem;*' 'there is not ſo much as a 'fly in his apartment.'—Textor. Offic. l. 5. c. 47. p. 679.

Romanus, grandſon to Romanus Laucapenus, was ſo wholly given up to idleneſs, that he thought it a great hardſhip upon him to have his clothes put on, and to be troubled to put them off again when he went to bed: He could find no time to ſpare from ſwilling, drinking, and ſuch like ſottiſh pleaſures; ſo that, if the affairs of the Empire had not been entruſted to the care of Praefect Joſephus Bringa, all might have gone to ruin. '*Otium ſine literis mors eſt, et 'vivi hominis ſepultura;*'—'The leiſure of an 'ignorant perſon is his death and burial.'

Jodocus Damboud ſays, that, as he was ſitting with ſome ſenators of Bruges at the gate of their ſenate-houſe, a beggar, with lamentable ſighs and tears, and other geſtures to move compaſſion, aſked our charities, adding further,

that he was troubled with a misfortune 'tha
'ſhame obliged him to conceal.' We all, ſay
he, commiſerating the poor man's condition,
gave him ſomething to relieve his wants, an
then he departed. One inquiſitive perſon i
our company ſent his ſervant after the begga
to know what the malady was, which he was ſo
unwilling to diſcover. The ſervant overtook
him, aſked him the queſtion; and, having view
ed him all over, ſaid, he could perceive nothin
that he had reaſon to complain of. 'Ah! wo
'is me,' ſaid the beggar, 'the diſeaſe that ſo
'much afflicts me is not to be ſeen, though i
'has crept over all my carcaſe, inſinuated itſel
'into my blood and marrow, and has left no
'part of my body uninfected, which makes me
'I cannot work; which diſeaſe is called ſloth
'and idleneſs.' The ſervant having received
this account, grew angry, and left him: Which,
after we had made ourſelves merry at, we ſent
the ſervant to bring him to us again, to have
preſcribed him a cure for this diſeaſe, but he
had wiſely withdrawn himſelf.—Camer. Med.
Hiſt. cent. 1. c. 16. p. 94.

The Sybarites ſo pleaſed themſelves with an
affected ſluggiſhneſs, and were ſo willing to con-
tinue in it without any kind of moleſtation,
that, laying their drowſy noddles together to
find out a method to ſecure their quiet, they at
length

length hit upon this ſtratagem, viz. by a ſevere edict they baniſhed all artificers and handicraft tradeſmen who in working made any kind of noiſe, that without diſturbance they might take their full and free repoſe in the morning: To which one ſaid, 'That, to have made the ſilence 'complete, they ought to have hung padlocks 'upon the mouths of their wives alſo.'—Zuing. Theat. vol. 12. l. 1. p. 3639.

CHAP.

CHAP. VIII.

Of Jealouſy, and the direful effects of it.

JEALOUSY is the moſt vain, idle, fooliſh, and turbulent diſeaſe that ever aſſaulted and oppreſſed the minds of mankind; nor is it peculiar to them; beaſts, we ſee, are alſo infected with it. When it happens to afflict men, it robs them of the comforts of life, makes them diſtruſtful, timorous, apt to miſtake and amplify, teſty, pettiſh, peeviſh, ready to ſnarl upon every ſmall occaſion, and often without any cauſe or provocation. If one ſpeaks in jeſt, they take it in earneſt. If two talk or whiſper, the third thinks they talk of him. If any ceremony be omitted, he takes himſelf to be ſlighted; and every thing contributes to make him unſociable and uneaſy in converſing with men; but, if his jealouſy relates to womankind, and centers in a wife, it is a domeſtic plague that eats and drinks, and lodges with him, a fury that haunts him, and diſturbs all his affairs abroad,

making

making his torment the greater by fancying his ſuſpicion proceeds from love.

For jealouſy is but a kind
Of clap and crincam of the mind;
The natural effect of love,
As other pains and aches prove.

Hud.

But this is ſo vain an excuſe for jealouſy, that the counter part is only to be found in bedlam, and may rather be called Contempt, Reaſon turned into Folly, or Love run beſides its Wits, a Frenzy of the Mind.

Which frantic men in their wild actions ſhow,
A happineſs which none but madmen know.

Dryden.

But, when jealouſy ſeizes on wives, thoſe poor, weak, reſiſtleſs ſouls, they are objects of compaſſion, to ſee how miſerably it torments and tyrannizes over them. It inſinuates into them under the title of Friendſhip; but, after it has once poſſeſſed them thoroughly, the ſame cauſes that ſerved for a foundation of good will, ſerves them for a foundation of mortal hatred. Of all the diſeaſes of the mind, it is that which moſt things ſerve for aliment, and feweſt for remedy.

ſtedy. The virtue, health, merit, and reputation of the huſband, are the incendiaries of their fury and ill-will.

Nullae ſunt inimicitiae niſi amoris acerbae.
Propert.

Their angers are but the effects of love.

But this fever corrupts and defaces all they have of beautiful and good beſides; for there is no action of a jealous woman, let her be never ſo chaſte or good a houſe-wife, but it reliſhes of anger and rudeneſs.

Beaſts, I ſaid, were infected with this diſeaſe. The ſhepherd Cratis being fallen in love with a ſhe-goat, the he, out of jealouſy, came to butt him as he was laid aſleep, and beat out his brains. But this might be extended further, and with aſſurance enough; for there there are no creatures in the air, earth, or water, but hourly diſcover their animoſities in this kind.

A certain Roman, named Octavavius, having lain with Pontia Poſthumia, found his love ſo much increaſed by fruition, that he ſolicited her with all imaginable importunities to marry him; but, not being able to gain her conſent, his exceſſive affection precipitated him to the effects of the moſt cruel and mortal hatred, and, watching

ing his opportunity, killed her.—Mont. Eſſ. vol. 3. p. 130.

Juſtina was eſteemed the fineſt woman in Rome, but had the misfortune to marry a jealous-headed huſband, who had no other cauſe of ſuſpicion but that ſhe was very beautiful. His diſeaſe increaſing, for want of prudence he grew deſperate; and, ſeeing her ſtoop at a certain time to pull on her ſhoe, which ſhowed her wonderful white neck, and a fit of jealouſy ſeizing him, he drew his ſword, and at one blow cut off her head from her body.—Camerar. Oper. Subcif. l. 1. c. 35. p. 236.

Johannes Fagubienſis was poſſeſſed with a jealouſy in nature which is generally incurable, though there be no occaſion to create a ſuſpicion. He had many inventions to detect his wife of unchaſtity; but all proving ineffectual he at laſt hit of a notable project, that he had no doubt but it would prove infallible; and that was, the jealous coxcomb gelded himſelf with this deſign, that, if his wife after that ſhould prove with child, it would be an evident conviction that ſhe was an adultereſs.—Zuing. vol. 1. l. 1. p. 81.

A rich man in Baſil was haunted with a jealouſy of his wife, who was a very virtuous woman; which jealouſy was heightened upon this trivial occaſion. He had thrown away a pair of old

d garters that were unfit for his wearing, hich his wife took up, and gave them to a rvant that was preſent; upon which the jealous huſband ſuſpected there was two great a familiarity between them; and Satan augmenting his unjuſt ſuſpicion, he took his opportunity, ruſhed into his wife's apartment, and killed her. This barbarity was ſcarce committed, but conſcience flew in his face, and ſhowed him the horror of his crime, which threw him into ſuch an exceſſive ſorrow, that, having wrote a relation of the fact on paper, and that it was committed by the inſtigation of the Devil, he tied the paper to his arm, and threw himſelf headlong from the top of the houſe, and daſhed himſelf in pieces.—Lonic. Theatr. p. 483.

Jonuſes, a Turkiſh Baſha, at an overthrow of the Chriſtians, took an affection to one of the priſoners, called the Lady Manto, a Grecian born, and of extraordinary beauty; and, finding the virtues of her mind were agreeable to her outward lineaments, he took her to his houſe, and ſhowed her greater reſpects than to all the reſt of his wives and concubines; and ſhe, on her part, made it her whole ſtudy to pleaſe him. But at length, growing ſuſpicious of her virtue, for no other cauſe but a fooliſh fear leſt others might enjoy what he took ſo great delight in, he became ſo froward and im-

perious, that nothing ſhe could ſay or do could merit his approbation; till at length treating her ſo churliſhly, ſhe formed a deſign to make her eſcape, and go into her own country. She diſcovered this ſecret to one of her eunuchs, whom ſhe truſted to deliver her letters to her friends, whoſe aſſiſtance ſhe wanted to facilitate her flight. Theſe letters the treacherous eunuch opened and ſhowed to his maſter, who in a rage called her to him, and with his dagger ſtabbed her to the heart; and ſo, with the death of his love, cured himſelf of a tormenting jealouſy.—Knowl's Turkiſh Hiſt. p. 557.

Athenais, a beautiful daughter of Leontius, an Athenian philoſopher, taking ſome diſguſt at home, travelled to Conſtantinople, and made herſelf acquainted with Pulcheria, Theodoſius the Emperor's ſiſter, in whoſe ſociety the Princeſs ſo much delighted, that, hearing ſhe was a virgin, ſhe perſuaded the Emperor, her brother, to marry her; which he did, and loved her extremely. The Emperor coming from church on the feaſt of the Epiphany, a ſtranger preſented his Imperial Majeſty with a curious apple of an extraordinary ſize, and a very rare fruit at that time of the year; for which the Emperor ordered him a reward of the value of a hundred and fifty crowns; and, at his return to court, joyfully gave the apple to the Empreſs.

The

The Empreſs having been informed that Paulinus, a friend and favourite of Theodoſius, kept his bed, ſick of the gout, ſhe ſent him the apple to refreſh him, without naming from whom ſhe had received it. Paulinus, pleaſed at ſo fine a gift, and more at a favour received from ſo eminent a perſon as the Empreſs, denied himſelf the ſatisfaction of taſting it, and preſented it to the Emperor as a rarity fit for no other perſon. Theodoſius knew the apple; and, taking it into his hand, jealouſy immediately entered his heart, and there kindled an unextinguiſhable fire. He immediately ſends for Eudoxia, (for by that name was ſhe baptiſed after ſhe left her father's houſe), and began to ſound her heart concerning the apple he had given her. The poor innocent Princeſs was under a great ſurpriſe: She ſaw ſomething had diſcompoſed her huſband's fair ſoul, legible by the cloud that ſat on his brow; and, thinking to ſupport her innocency with an untruth, told him, 'ſhe had eaten it.' The Emperor aſked her if ſhe was not miſtaken; and ſhe, thinking to extricate herſelf, ſtuck deeper in the ſnare, in ſwearing by the life and happineſs of her huſband, 'ſhe had eaten it.' He, to ſhow her falſity, and how ſhe impoſed upon him by a lie, backed with perjury, took the apple out of his cabinet; at the ſight whereof ſhe was

ready

ready to ſwoon, looked pale and ghaſtly, like one dying, without power to ſpeak a word in her own excuſe. The Emperor left her immediately, and retired with a ſoul overpreſſed with ſhame, ſorrow, and vexation, while the miſerably afflicted Eudoxia poured out floods of tears and unutterable ſighs and groans, from a heart entirely comfortleſs, and ready to ſink into deſperation. Prince Paulinus, who knew nothing of all this, was that night put to death without any legal proceſs; which the Empreſs hearing of, eaſily underſtood that the Emperor's mind was poiſoned (though cauſeleſsly) with the horror of jealouſy, of which ſhe found the effects in being removed from the Privy Council, denied the Imperial bed, and therefore went into Paleſtine for devotion.—Lipſ. Monit. l. 1. c. 3. p. 57.

Procris being jealous of her huſband Cephalus, merely upon a miſapprehenſion that he loved other women, would ſet her emiſſaries to watch him where he went, what company he kept, what he ſaid, and what he did. But, not encountering the ſatisfaction ſhe expected, ſhe followed him one day herſelf into the woods and fields where he went a hunting, and hid herſelf in a buſh, that ſhe might with privacy obſerve his actions, and whether any, and what females were in his company; but, ſtirring in

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the buſh where ſhe had abſconded, and Cephalus imagining it was a wild beaſt, ſhot an arrow into the buſh, and killed her.—Textor. Offic. l. 5. c. 61. p. 669.

Conſtantine the Great had a ſon by his firſt wife Minervina, whoſe name was Criſpus, a Prince of exquiſite accompliſhments both of body and mind, with whom Fauſtina the Empreſs, his mother-in-law, was ſo deeply ſmitten, that ſhe tempted him to comply with her unchaſte amours; but he abhorring ſuch a deteſtable crime, deſpiſed her, and ſlighted her ſolicitations: In revenge whereof, the Empreſs accuſed him to his father, as having attempted to corrupt her chaſtity, and defile his father's bed. The Emperor, enraged with jealouſy, commanded the innocent Prince to be ſlain, without giving him leave to make his defence; but afterward the Emperor coming to underſtand how himſelf and his ſon had been betrayed by the wicked Empreſs, he commanded her to be beheaded.—Pezel. Melleſic. Hiſt. tom. 2. p. 267.

CHAP.

CHAP. IX.

Of the Ignorance of the Ancients, and Others.

When men, through a ſupine and careleſs temper, are unwilling, or, defect of capacity, are unable, to aſſiſt in diſcovering and improving art and nature, or reſolving doubts that have been long ſlubbered over, under the idle notion of occult qualities, or inſuperable difficulties; they preſently either, with Valentinian or Licinius, two Roman Emperors, decry learning in general, or ſay it was at the height of perfection among the ancients, in whoſe opinions ſucceeding ages ought to acquieſce, without preſuming to examine their dictates, improve their notions, or make one ſtep out of, or beyond the track they have preſcribed us. A conceit, than which nothing is more abſurd, or of worſer conſequence, in ſtifling ingenuity, and encouraging miſtakes, impoſitions, and errors. It was in drouſy times, when learning was at the loweſt ebb, that Popery and Mahometiſm got footing in the world. It was in thoſe days that

that aſtronomy, mathematics, and curious mechanical performances, were ſlandered with reproachful epithets; and all ingenious improvements accounted no leſs than miſpriſion of treaſon againſt thoſe reigning monarchs, Preſent Sufficiency, Incurioſity, and Affected Ignorance, which were employed as ſoft, eaſy, and wholeſome pillows, for well contrived, ſelf-conceited, and uninduſtrious heads to reſt upon. Now, the deſign of this Chapter is not ſo much to expoſe the ancients, and diſparage their acquirements and preſcriptions, as to ſhew that, while the world endures, there will be occaſion for a further progreſs in all commendable arts and ſciences.

Boniface, Archbiſhop of Mentz, lighting upon a treatiſe that learnedly diſcovered there were ſuch men as Antipodes, written by Virgilius Biſhop of Saltſburg, thought the notion ſo ridiculous, impoſſible, and damnable, that he made complaint againſt this new doctrine; firſt to the Duke of Bohemia, and afterwards to Pope Zachary, in the year 745; who taking it into conſideration, and willing at once to ſhew his zeal was as great, as his knowledge infallible, he condemned the author of it as guilty of hereſy, and ſent him into baniſhment; where he gave the learned Biſhop time enough to bewail

wail his unhappineſs, in living in an age where ignorance was better eſteemed than learning. St Auguſtin, Lactantius, and venerable Bede alſo, oppoſed the growth of this opinion, as contemptible and fabulous.—Hackw. Apol. l. 3. c. 8. p. 248.

All novelties muſt this ſucceſs expect,
When good our envy, and, when bad, neglect.
Gar.

What a low tide there was of learning in our own country among our nobility about two hundred and fifty years ago, who now have a juſt pretence to a large ſhare of it, is but too apparent by the motto engraved on the ſword of the famous martial Earl of Shrewſbury, who was General in France to King Henry VI. which was in no better Latin than, 'Sum Talboti, pro occidere inimicos meos.'—Full. Ecc. Hiſt. Preface to, l. 2. p. 47.

Rhemigius, a Latin commentator upon St Paul's Epiſtles, diſcourſing upon theſe words, 'A vobis diffamatus eſt Sermo,' tells us very learnedly, that *diffamatus*, though ſomewhat improperly, was put for *Divulgatus*, St Paul not being over curious in the choice of his words; in which the commentator doubly diſcovered his own ignorance; firſt, in accuſing St Paul as

not underſtanding, or neglecting, the propriety of words, whom all the learned world admire, as the moſt polite writer of his age, and as happy in the uſe of apt words, as in the excellency of his matter: And next, in not knowing that St Paul wrote in Greek, and not in Latin.—Hackw. Apol. l. 3. p. 236.

While I am mentioning commentators, I cannot omit two conſiderable blunders, or ignorant expoſitions, (among many others), committed by the Aſſembly of Preſbyterian and Independant Divines in the late times of Rebellion, in their printed Annotations on the Bible. The firſt is, where Iſaack, being declining in years, deſired to eat ſome of his ſon's veniſon; and Jacob preſenting his father with two kids; the queſtion is learnedly aſked, 'Why two kids 'to an old and feeble man?' which is as learnedly anſwered in the ſame paragraph, viz. 'That one kid was for meat, and the other for 'ſauce.' This you may find in the firſt impreſſion of their Annotation. Had it not been as proper, that one kid might have been reſerved for another day?

The other is on the New Teſtament, where Herod having commanded all the children under two years old to be killed, in hopes, by that means, to have deſtroyed the Saviour of the world,

world, they gloſs upon his cruelty after this manner, viz. 'It was a ſad piece of exemplary 'injuſtice, to murder theſe infants without 'bringing them to a lawful trial.' Which, (with ſubmiſſion), I think is but an impertinent gloſs; for, at two years old and under, they would have made but a very indifferent defence, unleſs Herod had been ſo kind to have allowed the children counſel.

Pope Zachary, in his Reſcript to a Biſhop, named Boniface, told him, that a prieſt in that country was ſo abominably ignorant in the Latin tongue, that he adminiſtered the ſacrament of baptiſm in this form, 'Baptizo te in nomine 'Patria, et Filia, et Spiritua Sancta.' And Eraſmus ſays, that, in his time, were ſome prieſts who undertook to prove that heretics ought to be put to death, from theſe words, 'Haereti-'cum hominem devita,' which it ſeems their ignorance led them to interpret, as if the Apoſtle had ſaid, 'De vitâ tolle.'—'Take away their 'ſins,' when the Apoſtle bids us only avoid them. To which give me leave to add, that, in my travels in Spain, I have ſeen ſcores of prieſts come out of their churches from ſaying maſs, of which not one in twenty have underſtood a word of Latin; ſo that, if God Almighty ſhould have anſwered their prayers in the ſame language in which they had been praying to him, they

they would not have known what he ſaid.—Hackwell, Apol. p. 132.

Du Pratt, a Biſhop and Chancellor of France, having received a letter from King Henry VIII. of England to King Francis I. of France, wherein, among other more weighty affairs, he found theſe words, 'Mitto tibi duodecim moloſſos.'—'I ſent you herewith twelve maſtiff dogs.' The Chancellor underſtanding the word *moloſſos* to ſignify *mules*, gave himſelf the ſatisfaction of a journey to the King his maſter to beg them of him, who admiring he ſhould have a preſent from the King of England of mules, with which France abounded, and there were but few or none in England, the King demanded a ſight of the letter, and ſmiling at it, the Chancellor ſaw himſelf under a miſtake, and told the King he miſtook *moloſſos* for *muletos*; and ſo, endeavouring to get out of the dirt, leapt into the mire, made the matter worſe than it was before. —Ibid. p. 237.

King Alfred, in his Preface to St Gregory's Paſtoral, which that monarch tranſlated into Engliſh for his recreation, ſays, that, when he firſt poſſeſſed the crown of England, he ſcarce knew one clergyman on the ſouth ſide of Humber that underſtood his ſervice in Latin, or that could tranſlate one of Tully's Epiſtles into Engliſh; which poſſibly the ſuperior clergy encouraged,

raged, from that miſtaken principle in the Roman Church, 'That ignorance is the mother 'of devotion.'—Ibid. p. 5.

By the confeſſion of Herodotus, Strabo and Diodorus Siculus, the head of the river Nilus in Egypt was unknown to the antients, to which alſo Ovid alludes,

Nilus in extremum fugit perterritus orbem,
Occulititque caput quod ad huc latet.——

Nile fled for fear to the world's utmoſt bound,
And hid his head, which cannot yet be found.

But latter times, and a more diligent inquiſition, have diſcovered, that the head of Nile is a well that ſprings out of the ground in a large plain called Ovembromma, in the province of Ago, which caſts up the water very high; the well being twelve days journey from Gouthar, the capital city of Ethiopia. Theſe waters running northwards, paſs by ſeven cataracts before they enter into Egypt. There are no mountains near its head by three week's journey.—Ibid. l. 3. c. 8. p. 248.

Geography, or a deſcription of the globe of the earth univerſally, as it conſiſts of land and water, with the principles of the ſphere, its circles, points, poles, and poſitions; the zones and climes,

climes, and their inhabitants; the longitude and latitude of places, with the uſe of the globes; though the ancients had ſome knowledge of, yet they owe the perfection they are now arrived at to the care and induſtry of later times.—Bernd. Pref. to Bohun's Geog. Diction.

The great Ariſtotle and Ptolemy, with other ancient philoſophers, formed their ſyſtem of the world upon an hypotheſis, that the earth ſtands in the midſt and center of it unmoved. At the ſame time, Plato, Pythagoras, Archimedes, and their followers, had a notion of the motion of the earth upon its own axis about the ſun, as the center; but, not digeſting their notion into that form, as was neceſſary for the ſolution of things by it, it ſlept for many ages, till of late Copernicus, Tycho, Brahe, and Carteſius, with great art and pains, have brought it to ſuch a certainty, as gives ſatisfaction to moſt of the virtuoſi; though there are Sophi in the world who ſtand by the former ſyſtem, and ſtill ſolve the doctrine of the ſphere by it.—Ibid.

The bringing of the compaſs to the perfection it has now attained, has been the work of the ingenuity of later ages, ſince Flavia Gioia, an Italian of the city of Malfi, in the kingdom of Naples, invented the Needle in the year 1300; for, though anciently the Greeks and

Romans

Romans knew and had the loadſtone amongſt them:

Quem Magneta vocant Patrio de nomine Graii:
Magnetum quia ſit patriis de finibus ortus.
Lucret.

That is, the Greeks found it near Heraclea, a town in the territory of Maniſſa in Lydia, in the Leſſer Aſia, from whence it is called Lapis Lydius, and Lapis Heraclius; yet they knew not how to apply it to the purpoſes of navigation, which was the invention of later times.—Ibid.

The ancients held that, under the middle or burning zone, the heat was ſo exceſſive and ſcorching, that there were no inhabitants in it, it was impoſſible for people to endure it; but later diſcoveries ſhew it to be as healthful, temperate, and pleaſant a ſituation as the world affords.—Herb. Trav. l. 3. p. 343.

They were alſo wholly ignorant of America, which we now call the Weſt Indies, till it was diſcovered by Chriſtopher Columbus, a Genoeze, who may be ſaid to be a greater hero than Hercules, for he diſcovered a greater world, and went far beyond his *nil ultra*. All antiquity cannot parallel that exploit, which he found out by the mere ſtrength of his wit, and his

his ſkill in the mathematical ſciences; for, contemplating with himſelf, that the equator, or great circle in the heavens, divided the whole world into two equal parts, and finding that there was ſuch a proportion of earth on the north-eaſt ſide, he concluded that there muſt needs be as much on the ſouth-weſt ſide of it to counterbalance the globe, and make the heavenly circle to be juſt in its diviſion. He propounded the making the experiment to his own countrymen; but they looked upon it as a fancy. King Henry VII. of England ſaid it was a ridiculous project; Alphonſus V. deſpiſed it; but, at laſt, addreſſing himſelf to Iſabella, Queen of Caſtile, ſhe accommodated him for that voyage, and it had its effect.—Hackw. Apol. l. 3. c. 7. p. 249.

Neither Herodotus or Thucydides, nor any of the Grecian writers that were contemporaries with them, have in the leaſt particular mentioned the old Romans, though they were both Europeans, and at that time the moſt formidable people in the world, and had ſubdued a great part of it. The Greeks were alſo utterly ignorant of the Gauls and Spaniards; and one of their beſt authors took Spain, which he calls Iberia, to be only a city; though geographers account it to contain above one thouſand one hundred

hundred thirty-ſix French miles.—Joſeph againſt Appian, l. 1. p. 768.

Great and learned men, ſaith Pliny, that were greater proficients in the ſtudy of natural cauſes than others, feared the utter extinction of the great luminaries, or that ſome miſchiefs would befal them in their eclipſes. Pindarus and Steſichorus were ſubject to this dread, and aſcribed the falling of their lights to the power of faſcination.

CHAP. X.

Imagination, the force of it.

'FORTIS imaginatio generat caſum,' ſays the Schoolmen, 'a ſtrong imagination begets accident,' and is itſelf but the product of fancy, which though it be a ſubordinate faculty to reaſon, and ſhould be guided by it; yet being hurt by ſome inward or outward diſtemperature, or defect of organs, it juſtles all men, and many are overthrown by its illuſions. A concourſe of humours and vapours troubling the fancy, makes us imagine many times abſurd and prodigious things; and in ſuch as are troubled with the incubus, they imagine an old woman ſits ſo hard upon them, that they are almoſt ſtifled for want of breath, when it is nothing but ill humours that trouble the fancy. 'Ab imaginatione oriuntur affectiones, quibus 'anima componitur, aut turbata deturbatur.' Sariſburienſis, and Wierius attribute all the fond ſtories of witches, their progreſſes, flying, dancing, riding, transformations, and operations, to the ſtrength of imagination. But moſt

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in paſſions and affections, it has wonderful and evident effects! What ſtrange forms of bug-bears, apparitions, witches, devils, and goblins, are created by the force of imagination, with other unaccountable effects, which you will find in the following examples.

A Jew in France, ſays Ludovicus Vives, came by chance over a dangerous paſſage, or plank that lay over a brook in the dark, without harm; the next day perceiving what danger he had been in, fell down dead at the ſight of a danger he had eſcaped.—Lib. 3. de Anim. cap. de Melanchol.

A gentleman having led a company of little children into the fields, further than they uſed to walk, they began to be quite tired, and called out to the gentleman to carry them, for they could go no further; but he being unwilling to give himſelf that trouble, and beſides was unable to carry them all, which muſt diſoblige ſome of them; he relieved himſelf with this invention, ſaying, be content a little my dear children, and I will provide you every one a horſe to ride home on; accordingly he went to the next hedge, and cut them geldings out of it; and the ſucceſs anſwered the device, for being mounted on theſe wooden ſteeds, the ſtrength of fancy added new mettle to their

legs,

legs, and they trudged chearfully home.—Dr Fuller.

A noble Portugueſe was overwhelmed with this melancholy imagination, that God would not forgive him his ſins, and ſo continued in deſpair, without receiving any benefit from pious diſcourſes ſuited to his condition, or the uſe of phyſic. At laſt his chamber door being locked, about midnight, the roof of his houſe being untiled, they let down an artificial angel into his room, with a drawn ſword in his right hand, and a lighted torch in his left, who called him by his name. He immediately leaped out of his bed, and adored the angel, which he ſaw cloth-ed all in white, with a beautiful countenance. The angel commanded to hearken to his meſ-ſage, which was to tell him, 'That he ſhould 'no longer afflict himſelf as he had done, for 'all his ſins were pardoned;' which having ſaid, the counterfeit angel put out his torch, and was drawn up again. The poor man over-joyed at ſuch a ſignal favour, and aſſurance (as he imagined) from heaven, calls up his people, and tells them what had happened to him; and the next day gave the ſame relation to his phy-ſicians, who humoured the artifice, congratula-ted his happineſs, and pronounced him a holy man. Soon after he found an appetite to his meat, eat heartily, ſlept quietly, and enjoyed himſelf

himſelf as formerly, without ever relapſing into his late indiſpoſition.—Zacut. Lucit. prax. adm. l. 1. obſer. 45. p. 35. 36.

Mr Edward Smith, Secretary to the Philoſophical Society at Dublin in Ireland, ſent this extraordinary effect of the power of imagination, to the Secretary of the Royal Society in London, in March 1687, in theſe words: One Elizabeth Dooly of Kilkenny, was aged thirteen years in January laſt; her mother being with child of her, was frighted by a cow as ſhe was milking of her, thrown down, and hit on her temple, within an eight of an inch of her eye, by the cow's teat. This child has exactly in that place, a piece of fleſh reſembling a cow's teat, about three inches in length: It is very red, has a bone in the midſt, about half the length of it; it is perforated, and ſhe weeps through it; when ſhe laughs it wrinkles up, and contracts to two thirds of its length, and it grows in proportion to the reſt of her body. She is as ſenſible there as in any other part. This is looked upon to be as ſtrange an inſtance of the ſtrength of imagination as can be produced. Philoſophical Tranſact. R. S. p. 334. anno 1687.

In the city of Prague, a woman was delivered of a male child, whoſe foreſkin was cut and inverted; which was occaſioned by the vehe-

ment

ment imagination of the mother, who, three weeks before ſhe was brought to bed, had been entertained with a diſcourſe of the manner of the Jewiſh circumciſion, to which as it proves ſhe had been too attentive. I (ſays my author) was an eye witneſs of this accident, being brought by the famous Kepler to ſee the child, who was at that time about two years of age.—Addit. ad Donat. per. Hoſt. l. 7. p. 667.

Rodericus Fonſeca gives us a relation, of a man who being ſeized with a burning fever, leaning over his bedſide, pointed with his finger to the chamber floor, deſiring thoſe that were with him, to let him ſwim a little while in that lake, and he ſhould be well. His phyſician agreeing to the conceit, the patient walked carefully about the room, ſaying preſently, the water was as high as his knees, by and by it was come to his loins, and ſoon after it roſe as high as his throat; then (behold the force of imagination) 'he ſaid he was very well,' and in truth was ſo.—De Sanitat. tuenda. c. 24. p. 95.

A woman of an ordinary degree, who dwelt at Leyden near St Peter's church, was delivered of a child in due form in every part, but had a head like cat. Imagination produced this monſtrous birth; for while the mother was great,

great, ſhe was terribly frightened with a cat which was got into her bed.

Bartholinus tells us in his Anotomical Hiſtory, that there was a man in England, that would not piſs, leſt all the blood in his body ſhould iſſue out at that paſſage, and therefore tied it up, till he had raiſed ſuch a tumor that would have killed him in two or three days more, if his brother had not looſed the band. I have read ſomewhere of another, that would not piſs for fear of drowning the world, and was cured by ſetting an out-houſe on fire, and begging him to piſs it out leſt the world ſhould be burnt. Schenckius tells us of one that thought his noſe was as big as an Elephant's trunk; and of another that believed his buttocks were made of glaſs, and therefore did all he had to do ſtanding, for he durſt not ſit down for fear of breaking them.—Cent. 1. p. 115.—Hiſt. Med. p. 124.

A young melancholy perſon had a ſtrong imagination, that he was dead to all intents and purpoſes, and therefore requeſted his parents, that he might be buried out of the way, and not kept to ſtink above ground. His phyſicians adviſed the humouring him in this fancy, to ſee what effect it would have upon him. He was wrapped up in his winding-ſheet, laid upon the bier, and was carrying towards the church:

where upon the way two or three merry wags, hired for that purpoſe, aſked the bearers who it was they were carrying to his long home, who told them his name. It is very well replied one of them, the world is well rid of him, for he was a very vicious fellow, and his parents have a good turn in it, better follow him to the grave, than the gallows, for that in all likelihood would have been the end of him. The young man vexed at theſe reproaches, rouſed himſelf upon a bier; and in a ſmart accent told them, 'They might be aſhamed to ſlander the 'dead, and that if he had been alive, as he was 'dead, he would teach them better manners.' But the men followed their cue, and gave him worſe words than before; which putting him out of all patience, he leaped from the bier, and fell upon them with ſuch fury, that putting the ſpirits and blood into motion, diſſipated the humours, ſo that he awaked as a man out of a trance, and being conducted home, and carefully attended, he ſoon recovered his ſtrength, health and underſtanding.—Heywood's Hierarchy, p. 551.

Lemnius writes, that in his memory an illuſtrious perſon fell into an imagination that he was dead, and for ſeven days had refuſed all kind of food and drink, ſo that his friends fearing this obſtinate humour would kill him in-

deed, they invented this ſtratagem. His room being darkened for the purpoſe, ſome fellows wrapped up in grave clothes, bringing in victuals into the room fell to it very heartily, which the ſick man ſeeing, made his ſtomach wamble, and he aſked them who they were? and what they were doing? they told him they were certain dead men that made bold with his room to make their ſupper in it: What ſays he, do dead men eat and drink? Yes, yes, ſaid they, don't you ſee they do, and if you would ſit down with us you would eat alſo. Immediately the ſick man leaped out of his bed, ſat down and eat as plentifully at the reſt. Supper being ended, he fell into a ſleep, and by often adminiſtering narcoticks, (which are the only remedies in this diſeaſe) he recovered.—De Complex. l. 2. c. 6. p. 124.

Sir Kenelm Digby acquaints us, that a near kinſwoman of his, accuſtomed herſelf to the wearing of black patches upon her face; and he to perſuade her againſt that faſhion, told her, in jeſt, that the next child ſhe had, would be born with a black ſpot in its forehead; which apprehenſion was ſo efficacious in her imagination, at the time of her conception, and afterwards, that the child was marked in the ſame place and manner, as the mother had fancied; of which there need no further confirmation, than

the young lady herſelf, upon whom the mark remains but too viſible.—Treatiſe of Bodies, c. 38. p. 329.

To conclude, how many are ſick only by the ſtrength of imagination? we often ſee men cauſe themſelves to be let blood, purged, and phyſicked, to be cured of the diſeaſes which they are no where ſenſible of, but in their opinions. When real infirmities fails us, knowledge lends us hers:—That colour, that complection, pretends ſome defluction:—This hot ſeaſon threatens us with a fever:—This breach in the life line of your left-hand, gives notice of a dangerous diſeaſe approaching; whereas, if people would feel no pain or ſickneſs till they were ſo, they would enjoy more health, and phyſicians would have fewer fools to make experiments upon.

CHAP.

CHAP. XI.

Impoſtors of ſeveral Kinds.

THE grand Impoſtor, who is the immediate tutor to all others under that denomination, is the Devil, who transforms himſelf into an angel of light, to deceive and deſtroy mankind; for being damned himſelf, he makes it his whole buſineſs to draw as many as reſign themſelves to his conduct into endleſs and infernal torments. His immediate ſucceſſors are generally the mud and dregs of the people; illiterate brain-ſick enthuſiaſts, and beggarly, ambitious, upſtart rebels, whoſe pride and vanity not ſuffering them to be content in the mean circumſtances they were born to, mount them on the wings of preſumption into viſionary greatneſs, and then they ſet up for no leſs than Gods, Emperors, Kings, Princes, or inſpired Prophets; to the great diſturbance of the church, diſquiet of the ſtate, and ruin of their country; till the giddy adherents being weary of the new fangle, or undeceived by a dear bought experience, they deſert their leader;

leader; juſtice overtakes the impoſtor, and ends the ſhow by the hands of an executioner.

Falſe Chriſts.

Adrian was no ſooner poſſeſſed of the Empire, in the year of Chriſt 128, but he found the ſame diſpoſition in the Jews to revolt as they had done in the reign of his predeceſſor Trajan; and therefore recalled Julius Severus out of Britain, and ſent him into Syria to chaſtiſe theſe mutineers. But when he came he found them ſo well fortified, and many in number, and thoſe conſiſting generally of thieves, robbers, and ſuch like deſperadoes, that he thought it more prudential to protract the war, than hazard the loſs of his whole army. That which made the Jews gather together in ſuch vaſt numbers was, that they were headed by one that called himſelf the Meſſiah; and, in alluſion to the prophecy of Moſes, in Numbers 24. which ſaid, 'That a ſtar ſhould ariſe out of Ja-'cob,' &c. he took the name of Bencochab, which ſignifies the Son of a Star; others ſay Barcochab, which is the ſame; for Ben and Bar, in the Hebrew tongue, equally ſignify a Son. This impoſtor was in poſſeſſion of fifty caſtles in Judea, and 980 towns and villages, beſides

beſides Bethoron, which Severus had beſieged now three years and a half; and then it was that Adrian came againſt it in perſon. It is almoſt incredible what reſiſtance the beſieged made, with many deſperate ſallies, and great loſs of blood. Three hundred thouſand Jews were killed, beſides what periſhed by the plague and famine. Bencochab was killed in the laſt ſally, after which Bethoron was taken; and now the Jews finding him neither immortal nor the Meſſiah, inſtead of Bencochab, called him Benſcoſba, the Son of a Lie. Some of the Jews eſcaped, and the reſt were put to death.—Jean Baptiſt. de Rocoles les Impoſt. Inſignes. l. 7. p. 497.

Under the tyrannical uſurpation of Oliver Cromwell, anno 1656, one James Naylor, born in Yorkſhire, a great enthuſiaſt, and one of the firſt and principal ringleaders of the ſect called Quakers, having, in proceſs of time, gained a great name among that impertinent people for his pretended ſanctity, took upon him to perſonate Chriſt our Saviour; and was attended into the city of Briſtol by ſeveral of his deluded proſelytes of both ſexes, ſinging Hoſanna before him, ſtrewing his way with herbs and flowers, uſing the ſame expreſſions, and paying him the ſame honours, as the Jews did our bleſſed Saviour when he rode into Jeruſalem; for which he

he was convented before a pretended Parliament then ſitting at Weſtminſter, by whom he was ſentenced to be whipped; to be ſet on the pillory before the Royal Exchange, London; there to be burnt through the tongue, and branded with a hot iron in the forehead with the letter B, for a Blaſphemer. All which was executed upon him; but he ſhowed no concern at the ſin or puniſhment; which being done, one Rich, a merchant, got upon the pillory, embraced the impoſtor Naylor, and licked his forehead with his tongue. From thence he was ſent to Briſtol, where he was whipped through the ſtreets, and afterwards committed priſoner to the caſtle at Guernſey during life, in company with Lambert, to whom he had been a ſoldier in the late rebellion.—Hiſt. of England Octavo, vol. 2. p. 1656.

Sabatai Sevi, a Jewiſh impoſtor, anno 1666, was the ſon of Mordecai Sevi, an inhabitant of Smyrna, who got his livelihood by being a broker to an Engliſh merchant there; but his ſon Sabatai Sevi, addicting himſelf to ſtudy, became a great proficient in the Hebrew tongue and Metaphyſics; and, being a cunning ſophiſter, and broaching new doctrines among the Jews, was baniſhed that city. During his exile, he travelled into Theſſalonica, now called Salonica, and from thence is roving head carried him to

Tripoli

Tripoli in Syria, Gaza, and Jeruſalem, where, aſſociating himſelf with a certain Jew, named Nathan, he communicated to him his intentions of declaring himſelf to be the Meſſiah, ſo long expected and earneſtly deſired by the Jews. This deſign took wonderfully with Nathan, who, to uphold the impoſturiſm, called himſelf Elias, or the Prophet, forbidding all Jewiſh faſts; for, ſince the Bridegroom was come, nothing but joy and triumph ought to poſſeſs their habitations.

This noiſe and rumour of the Meſſiah having begun to fill all places, Sabatai Sevi reſolved to travel towards Smyrna, the place of his nativity, and thence to Conſtantinople, where the principal work of preaching was to be performed. Coming to Smyrna, he ſo ingratiated himſelf with the common people, though the doctors of their law looked upon him as a vile impoſtor, that they entertained him with ſuch a pageantry of greatneſs, that no comedy could equal the mock ſhows they repreſented; but, as the preſent occaſion ſeemed to require it, ſo the vulgar expected ſome miracles; and the imaginations of the people were ſo vitiated, that any legerdemain would paſs among them for a miracle more eaſy than thoſe performed by Moſes: And an occaſion happening, that Sabatai was to appear before the Kadee or Judge of the city, on

behalf of his ſubjects under oppreſſion, it was thought neceſſary that a miracle ſhould be wrought now or never. When Sabatai appeared, he put on a Phariſaical gravity; and ſome, on a ſudden, avouched that they ſaw 'a pillar 'of fire between him and the Kadee,' which was preſently carried through the whole room, ſome of whom, who ſtrongly fancied it, vowed and ſwore it; and the reſt ſtedfaſtly believing it the report run without probability of being ſtopped; and Sabatai returned to his houſe triumphant, wanting no other miracle to confirm the faith of the credulous multitude.

From Smyrna he went towards Conſtantinople, where the Jews, hearing their Meſſiah was near, prepared to receive him with the ſame joy as had been expreſſed in other places. The Grand Vizier being then at Conſtantinople, and having heard much of this impoſtor, and the diſorder and madneſs he had raiſed among the Jews, ſent two boats, while the ſaick that brought him lay wind-bound, with command to bring him priſoner to the port; where Sabatai being come, was committed to the moſt loathſome and darkeſt dungeon in the city, there to remain in expectation of the Vizier's further ſentence. This ſevere treatment nothing diſcouraged the Jews, but they became as mad at Conſtantinople as at other places, and paid

paid him the ſame reſpects in the dungeon as if he had been upon the ſublime throne of Judah. Here he continued about two months, and then was ſent priſoner to the Dardanelli, which being a better air and place, the Jews ſtill interpreted it in his favour, and flocked in great numbers to the caſtle, not only from the neighbouring places, but alſo from Poland, Germany, Venice, Amſterdam, and other places where the Jews reſided. Which great concourſe of the Jews cauſed the Turks not only to raiſe the prices of their proviſions and lodgings, but they refuſed to admit any to the preſence of Sabatai under the price of ſometimes five, ſometimes ten dollars, more or leſs, as they gueſſed at the ability or zeal of the perſon; by which exceſſive gain to the Turks, no complaints or advices were carried to Adrianople either of the concourſe or arguments of the Jews in that place, but rather had all civilities and liberties indulged to them, which further enſnared this poor people in the belief of their Meſſiah.

But, by ſome means or other, the Grand Signior having received information of the extravagant madneſs of the Jews, and the pretences of Sabatai, he grew big with deſires to ſee him; who was no ſooner brought to Adrianople, but he was carried the ſame hour before the Grand Signior. Sabatai now appeared much dejected,

dejected, and utterly fallen from that courage which he had diſcovered upon other occaſions. The Sultan, at firſt ſight, demanded a miracle of him, to prove he was the Meſſiah, which was, 'If he found him invulnerable againſt the 'arrows of archers that he ſhould appoint to 'ſhoot at him, then he would believe him;' but Sabatai not having faith enough to ſtand ſo ſharp a trial, confeſſed he was a Jew, and had no privilege or virtue above that of the reſt of that nation. However, the Grand Signior knowing he was guilty of high treaſon, in ſaying he was to take the crown from the Grand Signior, and to lead him captive in chains; he told him his crime could not be expiated without becoming a Mahometan convert, which, if he refuſed to do, the ſtake was ready at the palace-gate to impale him to death. Sabatai being now reduced to his laſt ſhift, anſwered with great chearfulneſs, 'That he was contented to 'turn Turk, and that it was not of force, but 'of choice, having been a long time deſirous of 'ſo glorious a profeſſion.' And here was the *non plus ultra* of all the bluſter and noiſe that was raiſed through the greateſt part of the world about this lewd impoſtor.—Jean. Baptiſt. de Recoles, de les Impoſt. Inſignes. l. 7. p. 502.

In the year of our Lord 448, in the reign of the Emperor Theodoſius the younger, a certain Jewiſh

Jewiſh impoſtor appeared in the inſulary kingdom of Candia, who ſaid he was the prophet Moſes; and promiſed the Jews, who were in great numbers in that kingdom, to lead them thro' the Red Sea dry-footed, without the help of veſſels, as he had done their forefathers, under the reign of Pharaoh King of Egypt, and delivered them from ſervitude. He ſaid he was the ſame prophet Moſes whom God had ſent from heaven to be their conductor, to repoſſeſs them of the ancient and pleaſant land of their inheritance. Theſe things he daily inculcated, and aſſigned a time for their departure out of that iſland into Paleſtine; by which artifice he got great ſums of money from them. When the prefixed time of their departure was come, he led them to the ſea ſide, and commanded thoſe that were neareſt the ſea to caſt themſelves into it; and ſuch was the folly and blindneſs of many of them, that they obeyed him, and threw themſelves into the waves; ſome of which were charitably ſaved by fiſhermen that took them into their veſſels; who called to the reſt that were aſhore not to precipitate themſelves into ruin; by which the reſt of theſe miſerable creatures were ſaved. The impoſtor ſtole away, and made his eſcape. However, this impoſtor ſo opened the eyes of ſeveral of theſe poor creatures, that they embraced Chriſtianity, 'Socrate Auteur Grec ra-

'conte

'conte cette Hiſtoire,' ſays my author.—Ibid. p. 497.

Andriſcus was a perſon of obſcure birth, and mean condition, in Macedonia, having no better way to get a poor livelihood than by day-labour; yet, having the confidence to call himſelf Philip, the ſon of King Perſeus, whom he ſomewhat reſembled in his countenance, had ſoon power to raiſe a great army; for ſome, though they did not believe it, yet, in hatred of the Rmoans, complied with him; who at firſt was ſo ſucceſsful as to overthrow a Roman Praetor, but at laſt was conquered by Metellus, led in chains to Rome, and there expoſed to the public contempt, ſcorn, and deriſion of the mobility.—Lipſ. Monit. l. 2. c. 5. p. 188.

Demetrius Soter, King in Aſſyria, making war upon the people of Antioch, who knowing themſelves unable to withſtand ſo great a power as he was able to bring againſt them, aſſiſted themſelves by this project. They found out a perſon of baſe extraction, but one that had aſſurance enough to undertake any thing he was put upon. Him they careſſed by the name of Alexander, ſon of Antiochus, and told him it was now high time to look after his father's kingdom of Syria. He took the hint; and, through the hatred the people bore to Demetrius, with the love of changing maſters, Alex-

ander

alder was generally followed, and his intereſt eſpouſed. He admired his own grandeur, and the troops that obeyed him; fought with Demetrius, and not only defeated him, but killed him on the ſpot, and by that means got the quiet poſſeſſion of the whole kingdom of Syria; which he kept almoſt ten years; and then abandoning himſelf to all kind of wickedneſs, he was fallen upon by the young ſon of Demetrius, overcome, and killed. Juſtin. Hiſt. l. 35. p. 268.

Baldwin VIII. Earl of Flanders, and Emperor of Conſtantinople, falling in a battle againſt the Bulgarians; twenty years after his death, there ſtarts up one Bernardus Rainſus of Campania, who reported himſelf to be the Emperor that had been long kept a priſoner; but, now having got his liberty, came to demand his empire. Though his original was known, yet he gave that country abundance of trouble, till, being cited before Lewis VIII. King of France, and unable to anſwer ſuch queſtions as were propounded to him, he was ſent away with the ignominious character of an impoſtor; after which, being ſeized making commotions in Burgundy, he was ſent priſoner to Joanna, Counteſs of Flanders, by whoſe command he was ſtrangled.—Lipſ. Ex. Pol. l. 2. c. 5. p. 195.

Lambert

Lambert Simnel, the ſon of a ſhoemaker, bu
inſtructed by one Richard Simond, a prieſt,
who had his ſhare of learning; his pupil havin
a pregnant wit, and a comely perſon, he repor
him to be Edward Earl of Warwick, lately eſca
ped out of priſon, both of them being of equa
years and ſtature. With this ſcholar of hi
the prieſt ſails into Ireland, and gives ſuch
fair colour and gloſs to his pretences, that no
only the Lord Thomas FitzGerald, Earl of Ki
dare, and Deputy of Ireland, but many othe
of the nobility, credited his relation; and mo
eſpecially thoſe that had a kindneſs for the hou
of York, were ready to join with him, and al
ready ſaluted young Simnel as King; and, t
give ſome kind of reputation to the impoſto
they ſent into Flanders to the Lady Margaret
ſiſter to the late King Edward, deſiring aid an
aſſiſtance from her. That Lady, as a Yorkiſt
and enemy to the houſe of Lancaſter, though
ſhe knew him to be a cheat, promiſed them he
aſſiſtance. Simnel was proclaimed King o
England; and, with a company of beggarly un
armed Iriſh, ſailed into England, and landed a
the Pile of Fowdray in Lancaſhire; fought King
Henry VII. at a village called Stoke, near New
ark upon Trent, where 4000 of his men being
ſlain, and the reſt put to flight, young Lambert,
and his maſter Simond the prieſt, were both
taken

taken priſoners, and had their lives given them; Lambert, becauſe he was but a child, and therefore might eaſily be impoſed upon; and Simond, becauſe he was a prieſt. Lambert was taken into the King's kitchen to be a turnſpit, and was afterwards made one of the King's falconers. The prieſt was committed to priſon, and was never heard of again.—Perkin Warbeck was another impoſtor in the ſame reign; but he being taken, was expoſed, and afterwards hanged.—Engliſh Hiſt. vol. 1. p. 313.

John Buckhold, a leader of the Anabaptiſts, was a butcher in Leyden; and being ſucceſsful in ſome encounters, June 24th, 1534, was, by his giddy-headed rebellious followers, made King of Munſter, and inveſted with all the regalia of ſupreme authority. Having hereupon immediately degraded the twelve counſellors of ſtate, he conſtitutes a viceroy, a comptroller of his houſehold, four huiſſers, or common cryers, a nobleman, a chancellor, cup-bearers, carvers, taſters, maſter-builders, and diſpoſed of all other offices as princes uſe to do. Some of his kingly robes were made ſumptuous with the gold of the ornaments, which ſacrilege had furniſhed him with. His ſpurs were gilt with gold, and he had two crowns of ſolid gold, and a golden ſcabbard. His ſcepter was adorned with three golden incirculations, and his titles

were, ‘ King of Juſtice,’ and ‘ King of the New ‘ Jeruſalem.’ He had many Queens; allowed plurality of wives to all his followers, and took as much ſtate upon him as any potentate in the world; but, the city being all this time beſieged, and the inhabitants almoſt famiſhed to death, he was betrayed by one of his followers; the city was delivered up into the poſſeſſion of the Biſhop, with the mock King himſelf; who, being brought to the place of execution, was faſtened to a ſtake, and pulled piece-meal by two executioners, with pincers red hot out of the fire. The firſt pains he felt he ſuppreſſed. At the ſecond he implored God's mercy. For a whole hour was he pulled and dilacerated with thoſe inſtruments; and, at length, ſomewhat to haſten his death, he was run through with a ſword. His companions ſuffered the ſame puniſhment, and bore it with great courage. All whoſe carcaſes were put into baſkets; and, as anathemas of eternal example, were hung out of the Tower of St Lambert, which was made the retiring room of the tragedy of Munſter.—Roſs's View Relig. p. 144.

CHAP.

CHAP. XII.

Of Imprecations, the Folly and Danger of uſing them.

If men that are ſo prodigal in ſcattering imprecations and curſes upon all they are diſpleaed at would take time to conſider what they are about before they diſgorge them, they would certainly be aſhamed of the folly of ſuch a practice, becauſe nobody is hurt by it but themſelves; for curſes, like arrows ſhot againſt heaven, fall upon the heads of thoſe that threw them out, but can never injure the perſons or things they were levelled at. Again, what can be more fooliſh than for men, in common diſcourſe, to make imprecations upon themſelves to confirm the truth of their aſſertions, which does no more than give a handle to their auditors Suſpicion; for good men will be believed without them, and ſcorn to uſe them; and ill men can never gain credit, but diſparage themſelves, by ſo frequent venting them; becauſe, by ſuch bitter aſſeverations, they ſeem to ſuſpect their own reputations. It is alſo for want of con-

conſideration, and too facile a compliance with a ſcandalous and vicious cuſtom, that men of ſenſe in other matters, upon very ſlight, and ſometimes no occaſion in the world, expoſe themſelves to the wrath of Heaven, by calling upon God to damn them if what they ſay be falſe, when, at the ſame time, they know there is no truth in it; and wiſh they may periſh eternally, if they don't do what they never intend when they ſpeak it. I ſay, how deplorable is their condition, if Heaven ſhould ſay Amen to what they wiſh for!

Three wicked ſuborned wretches falſely accuſing Narciſſus, the pious Biſhop of Jeruſalem, of incontinence, whoſe virtues were ſo conſpicuous, that they perceived nobody gave credit to their allegations, though upon oath; to gain credit before the Judges, they confirmed what they had ſaid by dreadful imprecations upon themſelves in the cloſe of their evidence. The firſt added, 'If what I have ſaid be not true, I 'pray God I may be burnt to death.' The ſecond, 'May I periſh by ſome loathſome diſeaſe 'if there be any thing falſe in my depoſition.' And the third, 'I wiſh I may be ſtruck blind 'by ſome judgment from Heaven if the whole 'in my affidavit be not true.' This ſcandalous impeachment, though none gave credit to what they

they ſo confidently avouched, had ſuch an effect upon the devout and blameleſs prelate, that he retired out of his dioceſe, and betook himſelf to a ſolitary life. But his perjured accuſers were purſued and overtaken by the juſtice of heaven in their exemplary puniſhment. For the firſt, agreeably to his wiſh, having his houſe on fire by ſome unknown accident, he and his family were conſumed in the flames. The ſecond languiſhed to death under an incurable diſeaſe. And the third, ſeeing the diſmal fate that attended his brethren in iniquity, confeſſed the whole contrivance, and wept ſo exceſſively for the injury they had done the good Biſhop, that he utterly loſt the uſe of his eyes.—Euſeb. l. 6. c. 8. p. 100.

King Edward the Confeſſor was very ſenſible that the greateſt troubles of his reign came from Godwin Earl of Kent, and his ſons, yet he was reconciled to them; but, though he forgave them, it ſeems Heaven would not; for the Earl being at dinner with the King on Eaſter Sunday, a diſcourſe ariſing about the death of Prince Alfred, in which it was ſuſpected that he was an acceſſary, the Earl, to purge himſelf from that crime, wiſhed, if he was guilty of it, that the next bit of bread he eat might choak him; and ſo it happened; for the next morſel he

he attempted to ſwallow was his death.—Hiſt. Engl. 8vo, vol. 1. p. 66.

Mr Fox, author of the Marian Martyrology, gives us a relation of one John Peters, who was then keeper of the priſon of Newgate, who had accuſtomed himſelf, on all occaſions, no matter with him whether true or falſe, for goalers are ſeldom men of conſcience, to aſſert it with this imprecation, 'If it be not ſo, I pray God I may 'rot alive!' and the iſſue agreed with his pray'er.'—Ibid. p. 377.

Sir Gervaſe Elways, who was put to death on Tower-Hill for being concerned in the poiſoning of Sir Thomas Overbury, confeſſed that the death he was to die was a juſt puniſhment from God Almighty; for, ſaith he, 'When I 'was at play, I often uſed this imprecation, 'pray God I may be hanged if it be not ſo.'—Caryl. Com. Job. 16. 18. p. 376.

King Henry I. of England ſent an ambaſſador to Edgar King of Scotland, deſiring he might have his ſiſter Matilda to wife, who had devoted herſelf to God in a ſingle life; and Edgar being unwilling and afraid to diſoblige him, married her to him againſt her conſent, or rather by compulſion; who then prayed to God, 'That none of thoſe children might 'proſper that ſhould be born in that wedlock!' and it happened according to the wiſh; for

Duke

Duke William, and the Princeſs Mary his ſiſter, with a retinue of a hundred and fifty men and women, were all caſt away in a ſtorm at ſea, in their paſſage between Barfleet and England.—Polyd. Virg. l. 11. p. 177.

A young man in Newburgh purpoſing to waſh himſelf, his mother, in a great rage, oppoſed his deſign; but he being reſolved upon it, took little regard to his mother's words, who continuing her anger, ſaid, 'If thou wilt 'go, I pray God thou mayeſt never return a-'gain to me alive!' nor did he; for, as ſoon as he entered the water, he was drowned.—Lonic. Theatr. p. 296.

Thomas Sally, near Goudhurſt, in the county of Kent, being mounted on horſeback, in order to ride a-hunting, his father ſaid, 'Pray, 'Son, take another horſe, and let that reſt, 'becauſe you know he is to be rid a great 'journey ſpeedily;' but, ſeeing he could not prevail with his ſon to take another, he fell into a great paſſion, which vented itſelf in this imprecation, 'If thou wilt ride him in ſpight 'of my teeth, I pray God he may throw thee, 'and break thy neck!' The ſon rode away; his father followed him to the gate, and looking a little after him, ſaw the horſe ſtart, throw his rider, and killed him in his father's ſight. —View of Kent, p. 296.

To

To conclude this chapter: Such passionat wishes are justly blameable; and, though made without any thought at all, yet they contract guilt in such as accustom themselves to the us of them.

CHA

CHAP. XIII.

Imprudence and Overſights in Words and Actions.

THE world is now grown either ſo wiſe or ſo opinionated, that more care and circumſpection is required to manage one's ſelf in treating with one ſingle perſon, than formerly with whole nations. And yet ſuch is the unhappineſs of mankind, that the greateſt wits have a mixture of folly and madneſs; the greateſt courage its overſights, and the wiſeſt heads are often guilty of imprudence; which men ſhould take the greateſt care to conceal; for all good ſucceſſes put together, are not ſufficient to obliterate one miſcarriage, eſpecially among the vulgar, who will keep no account of your good deeds, but will not fail to engrave your indiſcretions or overſights on marble.

Sir Henry Wotton travelling through Germany on his embaſſy into Italy, diverted himſelf ſometime at Auguſta; where being known as a perſon of great ingenuity and learning, was

deſired by Chriſtopher Flecamore to write a ſentence in his Albo, a paper book which ſeveral German gentlemen carry with them for that purpoſe. Sir Henry complying with his requeſt, took his hint from a diſcourſe that had been in the company, to write a witty definition of an ambaſſador, in theſe words: 'Legatus eſt vir bonus, peregre miſſus, ad mentiendum reipublicae cauſae;' which Sir Henry deſigned ſhould have been Engliſhed after this manner, 'An Ambaſſador is a good man, ſent to lie abroad for the benefit of his country.' But the word for lie (being the hinge upon which the witticiſm ſhould turn) was not ſo expreſſed in Latin, as would allow of ſo fair a conſtruction as Sir Henry intended it in Engliſh, and as he explained it to the company. However, it lay undiſturbed among other ſentences in the Albo, for the ſpace of eight years, and then by an ill fate, falling into the hands of that peeviſh, malicious Jeſuit Gaſper Schioppius, who was at the ſame time engaged in a religious controverſy againſt King James I. prints this conceit as a principle of religion maintained by King James, and his Ambaſſador Sir Henry Wotton, who was then in that character at Venice, where the malicious Romaniſts cauſed it to be painted in glaſs windows to reproach the Ambaſſador. This at length coming

to

to the knowledge of King James, he looked upon it as a piece of great indiſcretion in Sir Henry, for which he was much diſpleaſed with him. But Sir Henry writing two incomparable ingenious and eloquent apologies, one dedicated to King James, and the other to the chief Magiſtrates of Auguſta, which ſet the matter in its true light, it put an end to that diſcourſe abroad, and at home. King James was pleaſed to ſay, upon reading of the apology, that Sir Henry Wotton had made a ſufficient commutation and plenary ſatisfaction, for a greater offence than the Jeſuit had maliciouſly accuſed him of.—His Life writ. by If. Walton, p. 45.

What a great piece of imprudence was committed by Louis XI. King of France, who was one of the greateſt politicians that ever filled the throne; he being at war with his own brothers Charles Duke of Normandy, Francis Duke of Britany, and Charles Duke of Burgundy, and deſiring to ſeparate Burgundy from the other two, agreed to a treaty in a town of his called Peronne, and went thither without an army, or ſo much as his guards; and the Duke ſeeing his enemy in his power, and hearing that Leige was revolted, made the King a priſoner; and refuſed to releaſe him till Leige was reſtored to him, and the King had conſented to ſome very hard conditions in favour of his confederates,

federates, againſt whom the treaty was deſigned, and then he gave the King his liberty. This was ſuch a complication of indiſcretions and overſights, as ſcarce any age affords us its parallel.—Fitzherb. Relig. and Polic. Part. I. c. 3. p. 25.

The Duke D'Oſſuna Viceroy of Naples, the beſt governour the King of Spain has for a ſubject, was upon ſome private information diſmiſſed from that employment; and being come to Court to give an account of his government, being ſorely afflicted with the gout, he held his ſword in his hand inſtead of a cane, which the King being offended at, turned his face behind upon him and went away; which the Duke taking as a contempt, was heard to mutter theſe words, 'Eſto es pare ſervir muchacos,'—'This 'it is to ſerve boys;' which coming to the King's knowledge, the Duke was ſent priſoner to a monaſtery, where he continued ſome years, and growing ſick had liberty to retire to his houſe at Madrid, where he died ſoon after.—Howel's Epiſt. &c.

Mr Noy was a man of affected moroſity, which rendered him unapt to flatter other men, but made himſelf the moſt liable to be flattered that can be imagined. He was made Attorney General to King Charles I. in a very fickle ſeaſon, when complaints run high about grievances,

vances, and againſt incroachments of the prerogative, which required a perſon in that office to be very moderate in his advices, one that would make it his buſineſs to cool, and not enflame controverſies; but the great men at court extoling his judgment, and admiring his parts, he thought he could not give the world a greater proof of them, how much he excelled other men in the knowledge of the law, that by maintaining that to be law, which all other men believed not to be ſo. So he moulded, framed, and purſued the odious and abominable project of ſoap, and drew up and prepared with his own hand the writ for ſhip money; both which remain to poſterity the laſting monuments of his imprudence.—Clarendon's Hiſt. Rebel. Ep. p. 34.

Thomas Ruthal Biſhop of Durham, and one of the Privy Council to Henry VIII. was employed by that King, to draw up a brief of the preſent ſtate of the kingdom, which having performed with great diligence and exactitude, he cauſed it to be fairly written and bound up in vellum; but being miſtaken with the likeneſs of the cover, and the manner of binding, inſtead of giving the book that was intended for the King, he preſented his Majeſty with another book, containing an account of his own eſtate, amounting to the ſum of one hundred thouſand pounds,

pounds, which in thoſe days being an invidious and almoſt incredible ſum, and the book being delivered by the King into the hands of Cardinal Wolſey, who owed the Biſhop an ill turn, he was pleaſed with the miſtake, and told the King, if he had occaſion for a vaſt ſum of money he knew where to ſupply him, and then told the King of the Biſhop's overſight; which ſoon coming to the Biſhop's knowledge, it ſo ſupriſed him with ſhame, that he fell ſick and died with grief.—Fuller's Worth. p. 355. Glouceſterſhire.

The like imprudent accident befel Wilmot Earl of Rocheſter, in the time of King Charles II. who having writ a poem upon the Court Ladies, that was much commended for its wit; the King deſired a ſight of it, and that Lord overhaſtily complying with his commands, inſtead of giving the King the verſes upon the Ladies, gave him a ſatyr he had made upon the King himſelf; which the King ſo reſented, that he baniſhed him the court, and ſcarce ever ſmiled upon him afterwards.—See his poems printed after his death.

Enguarrand of Marigny, a ſtateſman of profound abilities, was the principal governor of the finances, in the reign of Philip the Fair, for which being called to account, and ſeverely, but unjuſtly proſecuted by his ſucceſſor Charles

of

of Valois, by an unexcuſable raſhneſs and indiſcretion threw away his life: For Charles, with an angry countenance demanding of him what was become of the late King's treaſure, he anſwered, 'You, Sir, had a great ſhare of 'it, and the reſt was laid out in the King's 'affairs by his order;' whereupon the Prince told him he was a liar; and that reproach putting Enguarrand into a paſſion, he imprudently replied, 'By God, Sir, it is you that are the 'liar;' for which undecent behaviour to his Prince he ended his life upon a gallows at Mountfaucon, which himſelf had cauſed to be erected, when he was at the height of his authority.

Mr Thomas Fuller, a man of great wit according to the ſtandard of thoſe times, and whoſe great fault was, that he would rather loſe his friend than his jeſt, having made a diſtich of verſes upon a ſcolding wife, a nobleman, and his great benefactor, hearing them repeated, deſired Mr Fuller to oblige him with a copy of them; to whom he very imprudently, though he thought wittily, replied, 'It is need-'leſs to give your Lordſhip a copy of them, for 'you have the original.' Which ſo offended the nobleman, who allowed him an exhibition while he was under ſequeſtration, and the free

uſe

uſe of his houſe, and table, that he withdrew his charity, denied him acceſs to his perſon, and gave Mr Fuller cauſe to repent his imprudence.

CHAP.

CHAP. XIV.

Of Impudence and Shameleſſneſs.

IMPUDENCE is not a paſſion, but a certain vice which contemns ſhame, and oftentimes glory too, that never boggles at any thing that tends to its own advantage. If it is not natural and hereditary, the chief cauſe of this vicious inſenſibility of honour, honeſty, and juſtice, is founded in grievous contumelies to which a man has been accuſtomed in former times, and which by degrees he comes to deſpiſe, as of no force to hinder his enjoyment of emoluments belonging to his body, whereby he meaſures all good and evil, thereby freeing himſelf from many neceſſities and ſtraits to which honour would have obliged him. When once men have bid adieu to modeſty, there is nothing ſo unmanly, indecent, or reprehenſible, but the brazen brow will venture upon; and nothing ſo high or great that his impudence dares not pretend a title to.

Get that great gift and talent Impudence;
Accompliſh'd mankind's higheſt excellence;
'Tis that alone prefers, alone makes great,
Confers alone wealth, titles, and eſtate,
Gains place at court, can make a fool a peer,
An aſs a biſhop, can vil'ſt blockhead rear
To wear red hats, and ſit in porph'ry chair.

Oldh.

Richard III. laying deſigns, when he was Protector, to uſurp the crown of England, in prejudice of his nephew King Henry V. he and his council ordered Dr Shaw, brother to Shaw at that time Lord Mayor of London, to preach at St Paul's Croſs; and, in his ſermon, to acquaint the people, that King Edward was never lawfully married to his Queen, and, by conſequence, that his children were all baſtards: Moreover, that neither King Edward himſelf, nor the Duke of Clarence, were reckoned by thoſe that were of ſecrecy in the family to be the Duke of York's children; but, ſays he, this noble Prince the Lord Protector is his father's own picture, the plain and expreſs likeneſs of that noble Duke. At the rehearſing of theſe words, as the plot was laid, the Protector ſhould have come in, that the words meeting with his preſence, the people might have been more affected with them; but, whether by the ſlowneſs of the Protector's

tector's coming, or the Doctor's too much haſte, that ſentence was over before he came: Nevertheleſs, when the Doctor ſpied his Lordſhip coming into the audience, he abruptly broke off from the matter he was upon to repeat the former words, 'This is the noble Prince,' &c. But the people were ſo far from crying out King Richard, as it was hoped they would, that they ſtood as people without ſenſe and motion, being all amazed to hear the preacher ſo ſhamefully abuſe the ſacred function, as to make it ſtoop to intrigues of ſtate, and prop up a tyrant's title to the prejudice of an infant Sovereign; but he and the provincial Penker, who harangued at the Spittle on the ſame ſubject, had their rewards; for the latter loſt his voice, and the former his reputation; never durſt ſhow himſelf abroad in the ſtreets of London afterwards, but confined himſelf to his own dwelling, where he conſumed and pined to death in a few days after.—Hiſt. Engl. 8vo. vol. 2. p. 296.

Sha Abbas King of Perſia, it ſeems had a concubine who had pampered her luſt to ſuch an extravagant height, that, complaining of her goodman's inability to ſatisfy her, he being in years, petitioned that ſhe might have additional help to allay her heat; whoſe impudent requeſt being taken into conſideration, and phlebotomy being

being thought too weak a remedy for ſo extraordinary a diſeaſe, an aſſinego was aſſigned her, who had a provocative portion given him for that purpoſe, which ſo much heated the beaſt, that he, in the forced conjunction, both ſatiated and killed her.—Herb. Trav. p. 172.

Philip Melancthon, by the liberality of particular friends, was poſſeſſed of many pieces of old coin both in gold and ſilver, with which, for the curioſity of their impreſſions, and the antiquity of their inſcriptions, he was much delighted, and uſed to oblige others with them, as occaſion offered. A ſtranger made him a viſit, to have a ſight of theſe rarities; and, ſeeming to be hugely pleaſed with them, Philip bid him chooſe out one or two of them, with whom he was moſt delighted, and he would make him a preſent of them. The ſtranger, enriched with a great ſtock of impudence, ſaid, 'I deſire them 'all.' And Philip, though admiring the ſhameleſſneſs of the requeſt, yet he parted with them all to gratify the covetouſneſs of a ſtranger; and ſo made his own modeſty or folly as conſpicuous as the ſtranger's immodeſty and impudence.—Zuing. Theatr. vol. 1. p. 89.

The Roman Emperor Caligula took delight in being thought a man void of all ſhame and modeſty, and would ſay, there was nothing in his nature that he was ſo proud of as his being ſhameleſs,

ſhameleſs, and that he only valued himſelf for being arrived at ſuch a height of impudence, that, without any check or controul from the rules of conſcience or modeſty, he could commit any kind of wickedneſs.—Sueton. l. 4. p. 182.

The Morynaei, a ſort of people of Pontus, in the eaſtern parts of Aſia, gloried in their ſhame, and made it their common practice to lie with their women in the open ſtreets by fair daylight; and generally, for that purpoſe, made choice of the moſt frequented places, that they might not want the pleaſure of having ſpectators of their immodeſty.—Diodor. Sicul. l. 14. p. 145.

Martin Luther ſays, that Caraloſtad was created a Doctor in Divinity eight years before he had read any thing of the Bible; and that afterward preferring another ignoramus to the ſame degree at Wittenburg, he began the ceremony with this ſpeech: 'Here I ſtand to do a 'ſcandalous and unjuſtifiable action, to make 'this man a Doctor in Divinity; and I am ſen-'ſible, that, in doing of it, I commit a mortal 'ſin; yet I muſt perform it, not for his ſake, 'but for the lucre of two gilders that I muſt 'have of him for doing it.'—Luth. Colloqu. Menſ. p. 152.

One Gilbody, in the pariſh of Warrington, in the county of Lancaſter, having ſojourned about

about a quarter of a year in Oxford, returned again into his own country; and, ſetting up for a preacher, without being able to make or conſtrue a piece of ordinary Latin, was ſo blown up into an impudent conceit of his own abilities by the ignorant mob that followed him, that, ſetting himſelf in competition for learning with that great man Dr Pierſon, then biſhop of that dioceſe, ſaid, 'That the Biſhop and he 'were equally learned; but he was ſure that 'he was a much better preacher than his Lord-'ſhip, or any of his chaplains; and my Neime 'Peires and John o'th Yate of Boden will juſ-'tifie it, and that he better deſerved to be a 'biſhop.'

For he that has but impudence,
To all things has a fair pretence;
And put among his wants but ſhame,
To all the world may lay his claim.

Hud.

C. Fimbria, an audacious, proud, and ſeditious Roman, had ſo large a ſhare of impudence, that there was no crime ſo heinous but he durſt attempt it. He ſlew Craſſus; and, at the ſolemnization of the funeral of Caius Marius, cauſed a holy perſon, dedicated to religion, to be wounded in the breaſt with a ſword; and,

and, being informed that the wound was not mortal, gave him public notice, that, on ſuch a day, he would impeach him of a notorious crime before the people. Before the day of hearing came, all Rome were amazed to think of what miſdemeanour he would accuſe ſo good and great a man as the High Prieſt. The day prefixed being come, Fimbria appears, and, with an unparalleled impudence, accuſes the High Prieſt as guilty of a mortal crime, 'becauſe he 'did not receive the ſword far enough into his 'body to kill him.'—Zuing. Theatr. vol. 1. l. 1. p. 89.

Democharés, among others, was ſent on an embaſſy from the republic of Athens to Philip King of Macedon; who gave them a favourable audience, and diſmiſſed them with this compliment: 'Tell me you Athenians,' ſaid the King, 'if there be any thing further wherein I 'am capable of ſhowing my reſpects to the 'Athenians.' Democharés, who had a brazen forehead, and an impudent tongue, replied, 'Yes, Sir, there is one thing remaining, which, 'if you pleaſe to do, you will infinitely oblige 'the Athenians, and that is, that you will pleaſe 'to hang yourſelf.' An inſolent behaviour toward ſo great a Prince; however, Philip, knowing the man and his manners, ſlighted his words; and having commanded him to retire, ſaid

ſaid to his colleagues, 'You may tell the Athe-
'nians, that they who give themſelves the liber-
'ty to talk ſo groſsly, are a much prouder, and
'a more ill-natured people, than they who can
'receive ſuch affronts without reſentment.'—
Bruſon. Facetier. l. 3. c. 57. p. 255.

A courtier who was taken notice of for no-
thing but his impudence in begging, deſired
Archelaus King of Macedon, as he was ſitting
at ſupper, to give him the gold cup out of which
he drank himſelf. The King admiring at his
inſolence, who had no merits to recommend
himſelf to any royal favour, commanded one of
his ſervants in waiting to take the cup and give
it to Euripides, who ſat at the table with the
King; and, caſting an eye of diſdain on the
impudent perſon that had begged it, ſaid, 'As
'for your part, Sir, you deſerve to go without
'my bounty, becauſe you aſked it; but Euri-
'pides deſerves to be rewarded, though out of
'modeſty he aſks nothing of me.'—Plut. Moral.
p. 167.

CHAP.

CHAP. XV.

Of Industry and Diligence in Business.

As idleness is the rust and bane of all human virtues, so, on the contrary, industry and diligence in business, are conquerors in all difficulties; it is that which sweetens labour and pains, and gives satisfaction, as well as profit, in the accomplishment of what is undertaken. When men work at their play, and play with their work, they invert the order of nature, as well as the divine command, and must expect in the sequel to come home by Weeping Cross, because they have laboured in vain, and played the fool with themselves, in neglecting to secure themselves a comfortable subsistence. Among the Athenians, and ancient Romans, there was a law that exacted an account from every man how he maintained himself and family; and, if unable to give a satisfactory answer, they were immediately banished, with reproach, as vermin that devoured what they had no right to, in being unprofitable excrescences, that contribu-

ted nothing towards the tranquility of the public. It is true, we have no ſuch law executed among us; and yet they are puniſhed as bad; for, when men ſee others feed high, wear good clothes, and have neither eſtate or employment to ſupport it, they fly tooth and nail upon their reputations, and lay them irrecoverably under the ſuſpicion of cheats, thieves, robbers, or coiners; for all men muſt (ſay they) have ſome way of living; and, where a good one is not viſible, an ill one will be preſumed; whereas induſtry is always attended with a generous character.

An induſtrious Roman, named Creſin, who lived at a more plentiful rate, and had better crops than his neighbours who lived on the ſame ſoil, was accuſed by the poorer ſort, that he inchanted his grounds, fields, and gardens; for otherwiſe, ſaid they, it is impoſſible he ſhould have a more plentiful increaſe than we have, who ſow the ſame ſeeds, and employ the ſame ground, and yet live in extreme poverty. Creſin made but a ſhort defence for himſelf, and that was in ſhewing an able bodied daughter, inured to pains and labour, and all his carts, plows, oxen, and utenſils of huſbandry, ſaying, 'Here, moſt noble judges, are all the magical 'arts and inchantments uſed by Creſin; and, 'if my neighbours and accuſers would take the

'ſame

'ſame care and pains in employing theſe crea-
'tures and implements that my daughter and I
'do, they might have the ſame increaſe, and
'live as well; but they muſt not expect that
'ſloth and idleneſs will procure them riches.'
—Plin. Nat. Hiſt. l. 18. c. 6. p. 556.

A young man, named Cleanths, whoſe ſoul was greater than his fortune, aſpiring after knowledge, but wanting wherewithal to ſupply his neceſſities, while he attended the lectures of Ariſtippus, the famous philoſopher, ſupplied his wants by this project. In the night, he carried water, and ſold it to ſuch families as ſtood in need of it, and then allowing himſelf but little ſleep, employed the day in hearing Ariſtippus. Being ſo poor, that he was unable to furniſh himſelf with paper, he wrote what he learned of his maſter upon the dried bones of cattle, broken pieces of pots and ſlates; and, by this method, ſtruggling in the night againſt extreme indigence, and in the day-time againſt an unwilling ignorance, at length he became an eminent philoſopher, and a celebrated pleader.—Lipſ. Ep. cent. 4. Ep. 31. p. 880.

Elfred King of the Weſt Saxons divided the day and night into three equal parts; eight whereof he employed in reading meditations, and acts of piety and devotion; eight hours in his own neceſſary accommodations in relation

to his health, repoſe, and the buſineſs of his family; and the other eight in the public affairs of the kingdom; and was wont to ſay, he had no time to waſte in pleaſure; nor had he any need of recreations; for he had pleaſure enough in the conſcientious diſcharge of his duty; and his buſineſs as a King was his recreation.—Baker's Chron. p. 332.

A gentleman in the county of Surrey, who was poſſeſſed of an eſtate in land of about two hundred pounds per annum, kept the whole a great while in his own hands; but finding, notwithſtanding all his care and induſtry, that he ſtill run behind hand, and at length was under a neceſſity of ſelling half his eſtate to pay his debts; he did ſo; and let the reſt to a farmer by leaſe, for twenty-one years, at an annual rent; which his tenant thriving upon, and coming, before the expiration of the leaſe, to pay his rent, he aſked his landlord, 'If he would 'ſell the land he rented of him?' 'Why? (ſaid 'he) wouldſt thou buy it?' 'Yes, (ſays the 'farmer), if you are willing to part with it.' 'That is very ſtrange, (ſaid the landlord). 'Prethee tell me how that ſhould come to paſs, 'that I could not live upon twice ſo much, 'being my own, and you upon half of it, tho' 'you pay rent for it, are able, in leſs than 'twenty years, to buy it?' 'O Sir, (ſaid the 'farmer),

'farmer), a few words made the difference. 'When any thing was to be done, you ſaid, "Go and do it, and lay in bed, or took your "pleaſure the while;' but I always ſaid, 'Come "let us go and do it, and both aſſiſted and ſaw "my buſineſs done myſelf."—Chetw. Hiſt. Collect. Cent. 3. p. 79.

When the heads of the Univerſity in Oxford came to viſit Dr Reynolds, in a ſickneſs he had contracted by his over great aſſiduity in ſtudy, they deſired him to take care of his health, and not 'perdere ſubſtantiam propter accidentia,' 'that he would not loſe his life to increaſe his 'knowledge.' To which the good man anſwered,

Nec propter vitam vivendi perdere cauſas.

'Nor will I, for the ſake of life, deprive myſelf 'of the end for which I live.'—Clark's Mirr. c. 82. p. 358.

CHAP.

CHAP. XVI.

Authors of Famous Inventions and Improvements.

INVENTION is the mark of a fruitful genius, and, when beneficial to the public, it gives the author an honourable commemoration to perpetuity, eſpecially where a good choice adds the character of a ſolid judgment to that of a ready wit; for then they never fail to be gratefully received among the wiſer and better ſort of mankind. There is a time for every thing under the ſun; and there is no art, practice, cuſtom, or calling, but had its introducer; which ſhould encourage others in the like attempts; for moſt men, having ſome time to ſpare from offices of neceſſity, it is a reproach not to employ it in the generous exerciſes of ſpeculation or action, or ſuffer his leiſure hours to ſlide away in doing nothing, or nothing to purpoſe, or live like drones, at the expence of other men's labours. Next to invention, thoſe that have improved them to a greater perfection than was found by the firſt diſcoverers, have alſo merited

merited our higheſt gratitude, and muſt have their ſhare of glory with the firſt authors. I know the world, either out of envy or ill-nature, deny moſt men the honour of the firſt invention of the things generally aſcribed to them, and give the glory of their project to others of a more early date. However, I ſhall not diſpute their authorities, but give you the authors of ſome uſeful inventions, as they have been handed to us by antiquity.

When priority, in any invention, is ſeconded by eminency, it is doubly excellent. It is a great advantage to have the firſt hand at play; for they commonly gain, though the cards be equal. Many had been the phoenixes of their profeſſion, if others had not had the precedence. The firſt have the right of elderſhip, in ſharing the reputation; and there remains but a ſmall portion to the others; and that too is often diſputed. It ſignifies nothing to fret and torment themſelves; they cannot deſtroy the opinion the world has taken up, that they did nothing elſe but imitate. Great minds have always affected to ſteer a new courſe to arrive at excellence, but after ſuch a manner, that prudence has been always their director. By the novelty of their enterpriſes, wiſe men have procured their names to be regiſtered in the cata-

logue

logue of heroes. Some men had rather be the firſt of the ſecond claſs, than ſecond in the firſt; like the Spaniſh painter, who, obſerving that Titian, Raphael, and ſome others, had greatly outdone him in that way, and that their reputations revived and increaſed by their deaths, he reſolved to paint *à gros traits* in the largeſt ſize, that, ſince he was excelled in the other, he might be the firſt in this.—L'Hom. de Cour. Max. 63. p. 67.

The inventor of typography, or printing, was a German Knight, anno 1440, named John Guttenburg, of Mentz, though Winphelingus ſays he projected it firſt at Straſburg, and perfected it at Mentz; the greateſt advantage that ever the commonwealth of learning received; which made Beroaldus the Italian break out into a kind of admiration, and this Lyric verſe:

O Germania, muneris Repertrix,
Quo nil utilius dedit vetuſtas;
Libros Scribere quae doces premendo.

What a toil was it to exſcribe authors before, and preſerve them from the injury of time; but now typography has put a bridle into the mouth of time, that it cannot devour ſo much, and has brought things under the yoke of mortality, and therefore may be juſtly called, 'Ars Me-

'moriae, et Mors Oblivionis,'—'The Art of 'Memory, and Death of Oblivion.' The Chinois, if you credit their books, ſay they have made uſe of printing ſixteen hundred years, which was many ages before it was known in Europe; but their's is a different kind from ours, being letters engraven in wooden Tables, which will ſerve for many years to reprint the ſame work, without the new expence in ſetting for the preſs, as it is in our printing.—Fulgos. Ex. l. 8. c. 11. p. 1082.

This art was firſt brought into England by Mr William Caxton of London, mercer, in the year 1471, who practiſed it to his great advantage.—Bak. Chron. p. 284.

The inventor of guns was Berthold Swartz of Collen in Germany, by profeſſion a monk, who being addicted to the ſtudy of chemiſtry, and compounding a phyſical medicine of nitre, a ſpark of fire fell into it, and made it fly upward. Whereupon he made a compoſition of powder, and including it in an inſtrument of braſs, found it anſwer his intention; and by this accident came the invention of guns, which grew into uſe about the year 1400, in a fight between the Genoueſe and the Venetians at Clodia Foſſa; in which, the Venetians having got, it ſeems, the ſecret from the German monk, made

ſuch

ſuch ſlaughter among their enemies, that they ſtood amazed to find ſo many of their ſoldiers killed and wounded, and yet neither knew by what means it came to paſs, or how to prevent it. Lipſius will have it the invention of demons, and not of men. Sir Walter Raleigh aſcribes it to the Indians; and Petrarch and Valturius gives the invention to Archimedes, who by that means utterly deſtroyed the whole fleet of ſhips commanded by Marcellus at the ſiege of Syracuſe.—Loncier. Theatr. p. 361.

That admirable, excellent, and uſeful invention, of the mariners compaſs, and the virtues of the loadſtone, was utterly unknown to the ancients, and muſt, without controverſy, be aſcribed to the Chinois, and brought from thence by Paulus Venetus an Italian; but the contrivance of the box, and dividing the winds into thirty-two points upon the compaſs, ſeems due to the Germans or Dutch, ſince the names of the ſeveral points, in all languages of the world, do ſtill continue in the German and Dutch languages.—Verſteg. Reſtitut. of Intellig. c. 2. p. 33.

The firſt navigators, builders of ſhips, and merchant-adventurers, to all the then known parts of the world, were the Phoenicians, who inhabited

inhabited near the ſea-ſide; but their invention extended no farther than to open veſſels, which afterwards had great improvements; for the Egyptians made ſhips with decks, and gallies with two banks of oars of a ſide. Ships of burden and ſtowage were firſt made by the Cypriots; ſmacks, hoys, cock-boats, and ſkiffs, by the Liburnians; brigantines by the Rhodians; and veſſels of war by the Pamphilians. The Beotians invented oars; Dedalus of Crete maſts and ſails; the Tuſcans anchors. The rudder, helm, and the art of ſteering, was found out by Typhis; who took his hint from ſeeing a kite, in flying, guide her whole body by her tail.—Heyl. Coſm. p. 83.

The dying a purple colour was invented at Tyre, but found out by mere accident. A dog having ſeized the fiſh Conchilis or Purpura, it was obſerved that he had dyed his lips with that beautiful colour; which being afterwards experimented, and taking effect, it was worn by the greateſt perſons of quality for many ages, and now is the peculiar mourning of divers ſovereign princes.—Heyl. Coſm. p. 691.

The making of glaſs was firſt found out by the Cydonians, of certain ſands on the ſide of a river near Ptolomais, that were cruſted into that luminous body by a hard froſt, and afterwards

wards made fuſible in that city. This art of making glaſs was brought into England by one Benault, a foreign Biſhop, about the year of Chriſt 662, which has been found of great uſe in adorning our churches and manſions.—Full. Ch. Hiſt. l. 3. cent. 7. p. 84.

The art of writing, by which a man may communicate his mind without opening his mouth, and intimate his pleaſure at ten thouſand leagues diſtance, only by the help of twenty-two letters, which may be joined 58526167-38497664000 ways, and will expreſs all things, both in heaven and earth, in a very narrow compaſs. It ſeems the author of this miracle is loſt, and is put down with the *Inventa Adeſpota* by Mr Thomas Read, who thus laments the author's name being buried in oblivion, and extols the invention * :

Quiſquis erat, meruit Senum tranſcendere metas,
Et fati neſciri modum, qui myſtica primus
Senſa anima docuit, Magicis Signare figuris.

Whoe'r he was that firſt did ſhew the way
T'expreſs by ſuch like magic marks our mind,
Deſerv'd reprieve unto a longer day
Than fate to mortals moſtly has aſſign'd.

Paper,

* Hiſt. of Man. Arts, p. 46.

Paper, though among the Engliſh it derives its pedigree from the dunghill, 'uſque adeo 'magnarum ſordent primordia rerum;' yet the Lord Bacon reckons it among the ſingularities of art, and ſays there are very few things that can compare with it for uſe and excellency. It was invented by the Egyptians; and made at firſt of ſedgy weeds, called Papyri, growing upon the ſhores of the river Nylus, from which weed it took its name *Paper*. By this invention, Ptolomy Philadelphus, King of Egypt, was put into a capacity of furniſhing his vaſt library at Alexandria, and finding that Attalus King of Pergamus, by the help of Egyptian paper, had taken up a reſolution to erect a greater library than Ptolomy's, he prohibited, under great penalties, the carrying paper out of Egypt. Attalus, encountering this diſappointment, invented the uſe of vellum and parchment, which he made of calves and ſheep ſkins, which, from the materials, was called *Membranae*, and, from the place where it was invented, *Pergamena*. Which exceeding in uſe and durability the former invention, the Egyptian paper grew out of uſe, and our paper made of rags has ſucceeded it; though our anceſtors have not tranſmitted to poſterity the author's names that firſt enriched the world with ſo great a benefit.—Hoyl. Coſm. p. 925.

Bra-

Brachygraphy, or the art of writing in characters, or ſhort-hand, was invented, ſays Dion, by Mecaenas, others ſay by Aquila his freed man, and that Tertius, Perſamius, and Philargius, improved the invention; but, when all is done, they had lights from Tullius Tito, a freed man of Cicero's, who made ſome progreſs in it; but it owes its perfection to Seneca.—Ibid. l. 4. p. 921.

We are indebted to the Flemings for the art of making cloth, arras hangings, dornix, wooſted, ſayes, and tapeſtry. From them we had alſo the invention of clocks and watches; but both thoſe arts are now ſo improved by Engliſh artificers, that they exceed the Dutch, the Germans, the French, and all the world, in making woollen cloths, clocks, and watches.—Ibid. p. 326.

Many more particulars might be added of this kind, but I ſpare the reader the trouble here, becauſe he may find them under the words *Arts* and *Curioſities*.

CHAP.

CHAP. XVII.

Joy Extraordinary, the Effects it has produced.

THE conſideration of ſome preſent good, and which particularly belongs to us, begets in the ſoul that delight which we call Joy; for, as ſoon as our underſtanding obſerves that we are poſſeſſed of the good we deſired, the imagination preſently makes ſome impreſſion in the brain, from whence proceeds a motion of the ſenſitive ſoul, and of the ſpirits, that excite the paſſion of Joy. Of which grateful affection there are ſeveral degrees; for, as various circumſtances may intervene, and cauſe the ſoul to be more or leſs affected with her fruition of the good ſhe poſſeſſeth; ſo may we diſtinguiſh various differences of the paſſion itſelf; for there is no pleaſure or good that we may enjoy but it is mixed with ſome ill or inconvenience.

——— *Medico de fonte leporem,*
Surgit amari aliquid, quod in ipſis floribus angat.
Lucret. l. 4.

Something that's bitter will ariſe,
I'th midſt of all our jollities.

Our extremeſt pleaſure has ſtill ſome air of groaning and complaining in it; and generally the moſt profound joy has more of ſeverity than gaiety in it, unleſs it be diſcreetly moderated. *Ipſa felicitas, ſe niſi temperat, premit;* it proves fatal to us when it grows into exceſs.

Being lately in France, and returning in coach from Paris to Rouen, I lighted upon the ſociety of a knowing gentleman, who gave me a relation of this choice ſtory. About a hundred years ſince, there was in France one Captain Coucy, a gallant gentleman of ancient extraction, and governour of Coucy Caſtle, which is yet ſtanding, and in good repair. He fell in love with a young gentlewoman, and courted her for his wife. There was reciprocal love between them; but her parents underſtanding it, by way of prevention, ſhuffled up a forced match between her and one Monſieur Faiel, who was heir of a great eſtate. Hereupon Captain Coucy quitted France in diſcontent, and went to the wars in Hungary againſt the Turk, where he received a mortal wound near Buda. Being carried to his lodgings, he languiſhed four days; but, a little before his death, he ſpoke to an ancient ſervant, of whoſe fidelity and truth

he

he had had ample experience, and told him he had a great buſineſs to truſt him with, which he conjured him to perform; which was, that, after his death, he ſhould cauſe his body to be opened, take out his heart, put it into an earthen pot, and bake it to powder; then put the powder into a handſome box, with the bracelet of hair he had long worn about his left wriſt, which was a lock of Madamoiſelle Faiel's hair, and put it amongſt the powder, together with a little note he had written to her with his own blood; and, after he had given him the rites of burial, to make all the ſpeed he could to France, and deliver the box to Madamoiſelle Faiel. The old ſervant did as his maſter commanded him, and ſo went to France; and, coming one day to Monſieur Faiel's houſe, he ſuddenly met him with one of his ſervants, who, knowing him to be Captain Coucy's ſervant, examined him; and, finding him timorous, and to faulter in his ſpeech, he ſearched him, and found the ſaid box in his pocket, with the note which expreſſed what was in it; then he diſmiſſed the bearer, with menaces that he ſhould come no more thither. Monſieur Faiel going in, ſent for his cook, and delivered him the powder, charging him to make a little well reliſhed diſh of it, without loſing a jot of it, for it was a very coſtly thing; and commanded him to bring it in himſelf,

himſelf, after the laſt courſe at ſupper. The cook bringing in his diſh accordingly, Monſieur Faiel commanded all to avoid the room, and began a ſerious diſcourſe with his wife, 'That 'ever ſince he had married her, he obſerved ſhe 'was always melancholy, and he feared ſhe was 'inclining to a conſumption; therefore he had 'provided a very precious cordial, which he 'was well aſſured would cure her;' and, for that reaſon, obliged her to eat up the whole diſh; who afterward much importuning him to know what it was, he told her at laſt, 'She had 'eaten Coucy's heart;' and ſo drew the box out of his pocket, and ſhowed her the note and the bracelet. In a ſudden exultation of joy, ſhe, with a far fetched ſigh, ſaid, 'This is a 'precious cordial indeed;' and ſo licked the diſh, ſaying, 'It is ſo precious, that 'tis pity 'ever to put any thing upon it:' Whereupon ſhe went to bed, and in the morning was found ſtone dead. This ſad ſtory is painted in Coucy Caſtle, and remains freſh to this day.—Howel's Lett. ſect. 6. p. 207.

Arthur Plantagenet Viſcount Liſle, natural ſon to King Edward IV. was impriſoned in the thirty-third year of Henry VIII. upon ſuſpicion that he deſigned to betray Calais to the French, when he was governour of that important garriſon; but the accuſation proving falſe, and the

King,

King, willing to repair the diſhonour he had ſuſtained, ſent him a diamond ring, and a kind meſſage by his ſecretary of ſtate Sir Thomas Wriotheſly; at which the Viſcount was ſo overjoyed and tranſported to exceſs of ſatisfaction, that the night following, of that very joy he died.—Stow's Annals, p. 583.

Cinan Ceffutus Judaeus being at Arſinoe, a port upon the Red Sea, making war upon the Portugueze by commiſſion from the Grand Signior Solyman, he there received the news, that his ſon Selechus was made a ſlave at the taking of Tunis, but that he was redeemed by Haradienus, made admiral of ſeven ſhips of war, and with them was at anchor before Alexandria, and from thence reſolved to join him very ſuddenly. This notice of his ſon's unexpected freedom, and his being preferred to ſuch a poſt of honour, ſo ſurpriſed and overwhelmed the old man with exceſs of joy, that he ſwooned at the hearing of it; and, at the arrival of his ſon, died in his arms.—Knowl's Turk. Hiſt. p. 550.

A comical poet, named Philemon, being ſomewhat ſuperannuated, ſeeing an aſs greedily eating up ſome figs that a boy had laid in that place; when the boy, in expectation of his figs, returned, he ſaid, 'Now go and fetch the aſs 'ſome drink to digeſt his figs;' the old man was ſo tickled at the fancy of the jeſt, that he burſt

burſt out into vehement laughter, and died in the fit.—Valer. Max. l. 9. p. 269.

Diagoras the Rhodian, when he ſaw his three ſons all victorious in the Olympic games, and crowned the ſame day, he was extremely pleaſed; but when his ſons came and embraced their aged father, and each put their triumphal wreath upon his head, he was ſo overcome with joy and delight, that he fell into their arms, and died.—Gell. Noct. Attic. l. 3. p. 108.

Zeuxes Heracleotes, the moſt celebrated painter of his age, having drawn the picture of a very old hag of a woman, and delineated it to the life, he ſat him down to conſider his handy-work; and, pleaſing himſelf with the ridiculous aſpect and poſture he had put her in, he fell into a ſudden and violent laughter; and, not being able to check it, his breath failing, he died upon the place.—Stradae Prolus. Acad. l. 3. p. 315.

An honourable and beautiful lady of the iſland of Naxos, named Polycrite, when her city was in danger of being taken and deſtroyed by the Ethreans, ſhe was humbly beſought by the chiefs of the town to undertake an embaſſy in order to procure them peace, which ſhe readily conſented to; and, being miſtreſs of a very fine tongue, ſo prevailed with Prince Diognetes, the general of the ſiege, that he granted them peace,

and

and marched away; which being known to the people, they run out of the town to meet her with loud acclamations, ſome ſtrewing her way with flowers, others with garlands, and all returning her thanks as their ſovereign preſervereſs. The lady apprehended ſo much joy in the expreſſions of their gratitude, that in the inſtant ſhe expired, in the midſt of her honours, at the city gate; and, inſtead of being carried to the throne, was brought to her tomb, to the unexpreſſible ſorrow of her whole country.—Plutarch de Virtutib. Mulier. p. 253.

When Philip King of Macedon was overcome in fight, and all Greece was aſſembled at the Iſthmian games, T. Q. Flaminius cauſed ſilence to be made by ſound of trumpet, and theſe words to be proclaimed to the people by the crier, viz. 'The Senate and people of Rome, 'and Titus Quinctius Flaminius their general, 'out of their ſpecial goodneſs, clemency, and 'favour, do give liberty and freedom to all the 'cities of Greece that were formerly under the 'juriſdiction of King Philip, and do hereby re-'ſtore them to all their immunities, privileges, 'and properties.' At the firſt hearing theſe unexpected words, the people were all ſo confounded with a perfect ſilence, that they were not able to ſpeak or expreſs their ſatisfaction by any kind of geſture, but ſtood like men that had been born

born deaf and dumb: But, when the crier pronounced the ſame words a ſecond time, they broke out into ſuch ſtrong and loud acclamations of joy, that the birds that were flying over their heads were ſtruck dead with the noiſe, and fell down among them. The games were all neglected, and their minds ſo intent upon what the heard, that this one joy took away the ſenſe of all other pleaſures.—Tit. Liv. l. 33. p. 400.

CHAP.

CHAP. XVHI.

Ireland, its Character with relation to the Iriſh.

IRELAND is one of the principal iſlands in the world, and now more than ever ought to be eſteemed ſo, whether we conſider the ſituation of the country, the number and goodneſs of its harbours, the fruitfulneſs of the ſoil, or the temperature of the climate. It is not inferior to England, but is more plentiful in fiſh, fowl wild and tame, all ſorts of fleſh, corn and grain, and in every thing that is neceſſary for the life of man, ſaving that in ſome of theſe England has got an advantage by improvement and good huſbandry: The Iriſh rivers are more numerous and clearer; the Shenin is bigger than the Thames, and might be made navigable almoſt two hundred miles; the air indeed of England is more ſerene, and conſequently hotter in ſummer, and colder in winter; yet that Ireland is the healthier country, may be argued from hence, that ſeldom any peſtilential diſeaſe rages there, and no part of that kingdom is ſo un-

healthy as the fens of Huntingdon, Lincoln, Iſle of Ely, and the hundreds of Eſſex and Kent; and it may be expected, that as the bogs are drained, and the country grows populous, the Iriſh air will meliorate, ſince it is already brought to that paſs, that fluxes and diſſenteries which are the country diſeaſes, are neither ſo rife, nor ſo mortal as formerly.—Apparatus. Hibernia Anglican. Cox.

Things that are moſt remarkable in that country, are, that nothing venemous will live in it; there are ſpiders, but not poiſonous. Ireland breeds the largeſt grey-hounds in the world, they are called wolf dogs, and will dwindle and grow much ſmaller in two or three generations in any other country. The Iriſh hawk is reputed the beſt in Europe; and the Iriſh hobbies, or ambling nags can hardly be matched elſewhere, nor do any ſeas abound with pilchards more than the ſouthern Iriſh ſea; it is very rare to have an earthquake in Ireland, and when it happens it is portentuous; there are a thouſand lies reported of wonderful things in Ireland; but the only extraordinary thing I can aver to be true, is the ſtrange quality of Loghneah, that turns wood into ſtone; for I myſelf have ſeen a ſtick taken out of that Logh, whereof the half that was ſtruck in the mud

mud remained wood, and the other half that was in the water was petrified.

It is not to be doubted but Ireland was anciently governed by Kings, but they were ſuch as ſome of the Indian Kings are in Virginia, ſcarce ſo good as Lords of manors in England. The Monarch himſelf had no more than he could catch, and was rather *Dux Belli*, than a King. Theſe Monarchs were neither anointed, crowned or inaugurated by any ceremony; they ſucceeded not by deſcent or election, but by pure force, ſo that the title of moſt of them is founded on the murder of his predeceſſor. A hundred and eighteen Iriſh monarchs were ſlaughtered by their own ſubjects, whereof ninety-four were murdered, and of them eighty-ſix were ſucceeded by the regicides; which made Proſper* with good reaſon, call Ireland the *barbarous iſland*. Nor were their laws better than their governors; and long before the Engliſh conqueſt there were hardly any foot-ſteps of learning left in the kingdom. Money was always very ſcarce, and they never coined any themſelves. Their building in thoſe days, even of their caſtles, was no other than turf or wattles plaiſtered over: nor did† Henry II. find any

* Con. Collat. c. 41.

† Cambrenſis. c. 11.

any thing better in Ireland, nor artificers that could make better.

Their religion, ſays the learned Primate Uſher, was anciently 'for ſubſtance, the ſame 'which the Proteſtants now profeſs;' which they afterwards changed, ſays the Earl of Orrery, 'For ſomething that pins them upon the Pope's 'ſleeve; yet from the beginning it was not ſo, 'but their religion was pure and orthodox.' Their religion is rather a cuſtom, than a dogma, and is no more than ignorant ſuperſtition; not one in a hundred of the common people know any thing of even the moſt eſſential articles of the creed, but having reſigned their faith to the prieſt, they believe every ſilly ſtory he tells them. Nay, ſome of the wild Iriſh are Pagans to this very day, and worſhip the new moon, for the kerns will pray unto her, that ſhe would be pleaſed to leave them in as good health as ſhe found them.

For all the pains the Engliſh have taken to civilize them, yet they retain in ſome places many ſavage cuſtoms. They plow their ground by tying their tacklings to the horſes tails, which is much more painful to the poor beaſt, than if they were before his breaſt, and on his back: And burn their corn in the huſk inſtead of threſhing it, which out of mere ſloth they will not do for preſerving the ſtraw. They

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uſed to ride their horſes without ſaddles, and in latter time if they had pads or pillions, they had no ſtirrups to them. They have a great averſion to the Engliſh, and extend their antipathy even to the Engliſh cattle and improvements. It was O'Neal that ſaid, 'It did not 'become him to writh his mouth to chatter 'Engliſh;' and that executed a ſoldier, 'be-'cauſe he had Engliſh biſket in his pocket.' The Iriſh continued in their barbarity, poverty, and ignorance, till the Engliſh conqueſt, and all the improvements themſelves, or country have received, and the great difference between their manners now and then, is to be aſcribed to the Engliſh government, under which they have lived far happier, than ever they did under the tyranny of their own Lords. More ungrateful people they, to begin a rebellion, to root out their benefactors, and ruin themſelves, and a fruitful country; which by the care and conduct of the Engliſh, had been brought to thrive wonderfully by traffic, trades, and improvements, and in producing as wiſe, learned, rich, and brave men, as any other part of Europe.

CHAP.

CHAP. XIX.

Of penetrating Judgments in the Inveſtigation of doubtful Things.

SIN, and excuſing it, are both of the ſame original, born in Paradiſe with deſign to impoſe upon God Almighty; but, being baniſhed from thence, has ſo ſpread itſelf over the whole world, that men have need to have all their wits about them, to diſcern between fallacious pretences and real truth. Every man ought to ſtand upon his guard, to keep himſelf from being deceived; but the judicious and penetrating perſon can only detect it, while more eaſy and credulous ſouls are deluded and cheated by ſubtlety and artifice. He will anatomize men's capacities, ſift them to the bottom, underſtand them thoroughly, and dive into the ſecrets of the cloſeſt hearts. He is ſubtile in apprehending, ſevere in cenſuring, and wiſe in collecting inferences. He diſcovers all, obſerves all, and comprehends all. His penetrating judgment is a key to unlock other men's equivocations and mental

metal reſervations; ſo that it is vain for ignorance to obſcure itſelf by ſilence, or guilt to be concealed under imprecations, feined excuſes, or poſitive denials. A profound judgment will eaſily diſcover appearance from reality; and, by looking through men, is very ſeldom or never deceived or impoſed upon.—L'Homme de Cour. Max. p. 49.

A merchant humbly beſought the Emperor Rodolphus Auſtriacus to do him juſtice againſt an innkeeper in Norimberg, with whom he had left two hundred merks, and refuſed to reſtore it, ſaying he received no ſuch ſum of him. The Emperor finding the merchant had no proof but his own oath to witneſs the delivery of the money to the innkeeper, who ſtoutly denied it, ſaw he muſt have recourſe to art to diſcover the truth; and, having received from the merchant a deſcription of the bag wherein the money was, commanded him to withdraw, with deſign to ſend for the innkeeper and examine him; but it fell out more luckily; for immediately the head men of the town, among which was this innkeeper, came to pay their devoirs to his Imperial Majeſty. The Emperor knew him; and, being of an affable and pleaſant temper, fell a jeſting with mine hoſt, ſaying, 'You have 'a very handſome hat; I like it; pray let us 'change.'

'change.' The other, being fond of the honour, immediately delivered his hat. The Emperor, pretending ſome weighty affair, retired; and by a truſty citizen ſent the hat to the innkeeper's wife, and required her, by that token, to ſend her huſband ſuch a bag of money, for he had preſent occaſion for it. The woman knowing the meſſenger, made no heſitation, and he returned with the money to the Emperor; who called in the merchant, and he joyfully owned the bag; whereupon the Emperor called in the innkeeper, ſaying, 'This man 'complains that you have a deſign to cheat him 'of two hundred merks, that he gave into your 'cuſtody to keep till he had occaſion to employ 'it; what ſay you to the accuſation?' The hoſt utterly denied the charge, ſaying the merchant belied him, or was out of his ſenſes, for he never received any money from him. Then the Emperor produced the bag, at the ſight whereof the hoſt was confounded, and confeſſed the fact. The merchant received his money; the innkeeper was fined conſiderably; and the fame of the Emperor's wiſdom in detecting and puniſhing ſo baſe a fraud, run through all Germany.—Lipſ. Monit. l. 2. p. 259.

A Roman lady, a widow, had the misfortune to have her ſon ſtolen from her, and made a ſervant in another province, who being at length

informed whoſe ſon he was, went to Rome, and, diſcovering himſelf to his mother, ſhe received him for ſome time very affectionately; but her lover being diſpleaſed at it, ſhe diſowned him, and baniſhed him from her houſe; upon which he complained to King Theodoric, who ſent for the widow, and charged her with being unnatural to the ſon of her bowels; but ſhe denied him to be her ſon, and called him an impoſtor. Then the King aſked her if ſhe had any inclination to marry again. 'Yes,' ſaid ſhe, 'If I can find a match agreeable:' Then ſaid the King, 'This young man has been a 'gueſt in your houſe, marry him.' 'That I 'cannot do,' replied the lady, 'For I am rich, 'and he is miſerably poor.' 'Well,' ſaid Theodoric, 'but I will make his fortune equal with 'your's, and you ſhall marry him, or incur my 'diſpleaſure;' at which the poor lady fell a trembling; and, finding herſelf condemned by the voice of nature and conſcience, confeſſed he was her ſon, and that her love to the perſon that courted her, had betrayed her into that unnatural action of denying her own child. Then replied the wiſe and great Prince, 'Are not you 'a miſerable wretch to renounce your own 'blood for a ſtranger? Go home, ſhake off 'that fond affection, and live like a virtuous 'widow with your ſon, who ſhall afford you a 'decent ſubſiſtence, agreeable to your ſex and 'quality.'

'quality.'—Cauſin. Hol. Cour. tom. 1. § 4. p. 285.

A young Jew of Sydon, being impoſed upon by another cunning Jew, who had tutored him to it, ſet up himſelf to be Alexander, ſon of Herod King of Judea, whom his father had cauſed to be murdered, ſaying, 'That the perſons to 'whom Herod had committed the care of his 'execution, abhorring the fact, concealed him 'till after the death of Herod; and now he was 'come, as from the grave, to demand his right, 'as the undoubted heir of that crown.' This impoſtor having hired a cunning fellow, a ſervant in Herod's family, to inſtruct him in the affairs and demeanour of that court, the giddy people cried him up; and ſeveral of good account giving credit to his ſtory, furniſhed him with great ſums of money, which enabled him to carry a port like a prince; and, ſeeing himſelf advance in the people's eſteem, he had confidence enough to carry him to Rome, and there diſputed his right to the crown againſt Herod's lawful ſons; nor could he ſtop there, but addreſſed himſelf to Auguſtus Caeſar, requeſting his favour to enthrone him in the kingdom of Judea. Every one ſeemed to eſpouſe his intereſts; but Auguſtus having a penetrating judgment, ſoon diſcerned him to be a counterfeit; for, taking him by the hand, he found his ſkin rough

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and brawny, like men bred up to labour; therefore taking him into another room, ſaid, 'It is 'ſufficient that thou haſt ſo long abuſed the world 'already; but now know thou art in the pre-'ſence of Auguſtus, who will pardon thee if 'thou declareſt the truth in this whole matter; 'but, if thou doſt lie or diſſemble, thy life ſhall 'pay for the fault.' The poor wretch ſtood amazed at the Emperor's majeſtic and awful countenance, threw himſelf at his feet, and confeſſed himſelf to be an egregious impoſtor: Which being over, and the Emperor thinking he was none of the moſt impudent impoſtors, he gave him his life, but condemned him to labour at an oar in the gallies during his life. The tutor of this counterfeit being obſerved to be a ſubtile cunning fellow, and fit to do farther miſchief, was put to death immediately.—Joſeph. Antiq. l. 17. c. 14. p. 460.

The famous ſtatuary of Rome, Praxiteles, having promiſed the beautiful courtezan Phryne, that ſhe ſhould make her election of one ſtatue among all the moſt curious pieces he had; and ſhe ſuſpecting his veracity, as well as her own judgment, in which was moſt valuable, ſerved herſelf with this ſtratagem. On a time when he was with her, ſhe cauſed a meſſenger to come in great haſte, and, as affrighted, to tell Praxiteles his ſhop was on fire, and all his ſtatues in danger.

danger. He ſtarted at the news, crying out, 'Take care to ſave the Cupid and the Satyr, 'for they are worth all the reſt;' at which words the beautiful dame ſmiled, told him it was her contrivance, and made choice of the Cupid.—Zuing. Theat. vol. 3. l 3. p. 697.

When the Duke d'Oſſuna was Viceroy of Naples and Sicily, there died a rich Duke, leaving only one ſon behind him, whom, with his whole eſtate, which was very conſiderable, he left by will to the care and management of the Jeſuits; in which will was this clauſe: 'When he is of full age,'—'*Darete el mio Fi-*'*glivolo, quelque voi volete*,'—'you ſhall give my 'ſon what you will.' Accordingly, the Jeſuits divided the eſtate into three parts; and, taking two parts to themſelves, gave one to the young Duke, which he thinking hard meaſure, complained to the Viceroy, who commanding the Society to appear before him, he aſked them, 'How much of the eſtate they would have?' who anſwered, 'They would have two parts of 'the three,' which they had almoſt laid out already in erecting monaſteries, and an hoſpital with particular altars to ſing maſſes, dirges, and refrigeriums, for the ſoul of the departed Duke: Whereupon the Duke d'Oſſuna cauſed the will to be read, which contained the words before recited, 'When he is come to full age, you

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'ſhall give my ſon of my eſtate what you will.' Then he told the Jeſuits, that the words were to be underſtand, 'What you will have ſhall 'be given to my ſon;' which, ſaid the Duke, by your own acknowledgment, is two parts in three; and ſo I determine it ſhall be divided.—Howell's Epiſt. vol. 1. Ep. 36. p. 98.

CHAP.

CHAP. XX.

Impartial Adminiſtrators of Juſtice.

So ſacred a virtue is Juſtice, and ſo beneficial to the public, that it is the great concern of governments to truſt the adminiſtration of it to no perſon but ſuch as fear God, and abhor covetouſneſs; for then men will not ſuffer by the ſale of reaſon, and by allowing the law to have a courſe of traffic. Many reaſons have been aſſigned for promoting the ſpeedy execution of Juſtice, but few have been hearkened to, that tend to prevent injuſtice and delays; by which means it often happens that ſentences and judgments are more criminal than the crimes themſelves. Buying and ſelling offices is the bane of Juſtice; for they that buy think themſelves privileged to ſell; and, without reſpect to the merits of the cauſe, eſpouſe the part of the faireſt bidder; and ſo a man receives more injury by the law, and its officers, than from his enemy that commenced the action. Thoſe that buy the Devil, ſay the Serjeants at the Counter, muſt

muſt ſell the Devil to reimburſe themſelves. Being tied up to forms of law, without leaving the Judge a power to do what he knows he ought, is often the cauſe of doing great injuſtice. Certain * men were condemned to die for a murder committed. Their ſentence, if not pronounced, was at leaſt determined and concluded on. The Judges, juſt in the nick, are informed by the officers of an inferior court hard by, that they have ſome men in cuſtody who have directly confeſſed the ſaid murder, and make an indubitable diſcovery of all the particulars of the fact. It was then, notwithſtanding put to the queſtion, whether or no they ought to ſuſpend the execution of the ſentence already paſſed upon the firſt accuſed. They gravely conſider the novelty of the example, and the conſequences of reverſing judgments; that the ſentence of death was legally paſſed, and the Judges fairly acquit of repentance. To conclude: Theſe poor devils were ſacrificed to the forms of law and Juſtice. But the perſons hereafter named were lovers of the thing, not the name, and acted accordingly.

Juvenalis, a widow, made complaint to King Theodorick, that his Judges had ſpun out a ſuit of her's three years, that might have been determined

* Mont. Eſſ. Eng. vol. 3. p. 476.

termined in three days. The King hearing who the Judges were, ſent to them to put an end to the widow's cauſe before them, which they did in two days, to her own content. The King commanded them to appear before him; and they, vainly thinking it was to commend their expedition and juſtice, attended his Majeſty full of joy. The King demanded, 'Why they kept that cauſe three years 'in court, that they had deſpatched in two 'days?' They anſwered, 'Your Majeſty's re-'commendation obliged us to finiſh it.' 'How? '(replied the King), when I made you Judges, 'did I not conſign all pleas and proceedings to 'you, and particularly thoſe of widows? You 'deſerve death for your unneceſſary delays;' and at the ſame inſtant commanded them to be beheaded. No doubt, if they had not miſapprehended the King's intention in ſending for them, they would have ſaid, 'That the forms 'of law and juſtice required ſuch dilatory pro-'ceedings.'—Cauſ. H. c. tom. 1. l. 3. p. 90.

In the reign of King James I. the Lord Sanquer, a nobleman of Scotland, having, to ſatisfy a private revenge, hired Robert Carliſle to kill John Turner, a fencing-maſter, in hopes his quality and country would bear him out in that reign at leaſt; but the King would take no notice of either, nor ſuffer nobility to be a cloak

for murder; and therefore he having been arraigned, convicted, and condemned, by the name of John Chreighton, Eſq; notwithſtanding many of his friends and countrymen petitioned the King to pardon him, he was executed before the gates of Weſtminſter-Hall, where he died very penitent.—Bak. Chron. p. 599.

King Henry II. of France having ordered an Italian lackey to be put in priſon, without aſſigning any cauſe for his commitment, the Judges, having firſt given their opinions to the King, ſet him at liberty. The King again commanded he ſhould be put to death, having, as he ſaid, taken him in committing a notorious crime that he would not have to be known abroad; but the Judges refuſed to paſs ſentence upon him, and, inſtead of it, ſet the priſoner again at liberty; and, though it be true that the King's agents took him afterwards, and drowned him in the river Seine, to avoid any popular commotion; yet the Judges would not condemn a perſon where there was no proof of his being guilty.—Camerar. Oper. Subſciſc. cent. 1. c. 100. p. 472.

Herkenbald, a man of great renown, eſpecially for his impartial adminiſtration of juſtice, being under an indiſpoſition that detained him in his bed, and hearing a ſtir in the next room to him, and a woman crying out for help, he

aſked

aſked his ſervants what occaſioned it? but all of them denied any knowledge of it. At length, ſeverely threatening one of his pages, that he would cauſe his eyes to be pulled out of his head if he refuſed to tell him the truth, the page anſwered, 'My Lord, your nephew raviſhed a 'maid there, and ſhe, to ſave herſelf, made the 'noiſe you heard.' The fact being taken into examination, and ſufficiently and clearly proved, Herkenbald condemned his dear nephew to be hanged. But the Seneſchal who was to ſee the ſentence executed appearing to be very zealous in the diſcharge of that office, inſtead of doing his duty, gave the young Lord notice of what had paſſed, and wiſhed him to abſcond or fly, and ſome hours after came to the ſick perſon, and told him his commands had been obeyed. About five days after, the young gentleman, thinking his uncle had forgot what was paſſed, came and peeped in at his chamber-door. The uncle eſpied him, and having with fair words called him within his reach, he twiſted his left hand in his hair, and with his right hand gave him ſuch a deadly wound in his throat with a knife, that he immediately fell down dead by his uncle's bed-ſide. So great was this nobleman's zeal for juſtice, that he would not ſpare ſo near a relation.—Camer. Oper. Subſciſ. p. 468.

Acin-

Acindinus, Prefect of Antioch, under the reign of the Emperor Conſtantinus, had a man in his cuſtody for the payment of a pound weight in gold into the Exchequer, whom he menaced with death, if he did not make prompt payment at the day prefixed, which drew very near. The man had a very handſome woman to his wife, to whom a rich carle in the city ſent word, that, if ſhe would lie with him but one night, he would pay her the gold Acindinus demanded. She acquainted her huſband with the propoſal, who, to ſave his life, conſented to be made a cuckold; of which ſhe gave the rich man notice, and he obſerved the aſſignation; but having ſatisfied his luſt, at his departure, inſtead of a pound of gold, gave her only a pound of earth ſealed up in a bag. The poor woman, enraged at her diſhonour, and the additional cheat, complained to the Prefect, telling him the whole ſtory; who being very ſenſible that his threatening her huſband with death had forced her to theſe extremities, he pronounced this ſentence: 'The pound of gold ſhall be 'paid out of the goods of Acindinus; the pri- 'ſoner ſhall be ſet at liberty; and the woman 'ſhall be inſtantly put into poſſeſſion of that 'land, from whence ſhe received the earth in- 'ſtead of gold.'—Lonic. Theatr. p. 473.

Man-

Mandane, in Xenophon, aſking her ſon Cyrus how he would do to learn juſtice, and the other virtues, among the Medes, having left all his tutors behind him in Perſia? anſwered, That he learned thoſe things long ſince; for his maſter had often made him a judge of the differences among his ſchoolfellows, and once whipped him for giving a wrong judgment. Thus it was: A great boy in the ſchool having a little ſhort coat, by force took a longer and a wider from a little boy that was not ſo tall and thick as he was, and gave him his own in exchange, that better fitted him; whereupon, I being appointed judge of the controverſy, gave ſentence that I thought it moſt proper that both of them ſhould keep the coats they had becauſe they better fitted their bodies than their own: Upon which my maſter told me I had done ill, in that I had only conſidered the fitneſs and decency of the garments, without the juſtice of the cauſe, 'which required that none ſhould 'have any thing forcibly taken from him that 'was his own.' Beſides, if the fitneſs had only been conſidered, the owner of the great coat ought to have had ſome allowance upon the change.—Mont. Eſſ. Engl. Vol. 2. p. 168.

Chabot, Admiral to Francis I. King of France, was nobly deſcended, had done great ſervice for his country, and was highly in fa-

vour

vour with his Prince; but that decaying in time, and the King having charged him with miſdemeanors of a long ſtanding; the Admiral, preſuming upon the good ſervice he had done the King in Piedmont, and in the defence of Marſeilles againſt the Emperor, gave the King ſome indecent language, 'and dared 'him to try him by law for all the offences he 'objected againſt him.' Hereupon the King iſſued out a commiſſion to Chancellor Poyet, as Preſident, and to the other Judges therein named, to bring the Admiral to a trial for his life, upon an information and indictment preferred againſt him by the King's Advocate. The Chancellor was a man of unlimited ambition, and as large a conſcience, and hoping to pleaſe the King in theſe proceedings againſt the Admiral, inveigled ſome of the Judges, by artifice and cunning, others by threatenings, and the reſt by fair promiſes; and, though nothing could be proved againſt the Admiral that merited the King's diſpleaſure, yet the Chancellor ſubſcribed, and, by the arts above mentioned, procured others to ſubſcribe to the confiſcation of his eſtate, the forfeiture of his offices and his liberty, though he could not prevail with them to the taking away his life. But the King, abhorring tricks and falſehood in ſo great a magiſtrate; and though, to any that ſhould complain of hardſhips put upon the Admiral, it might

might be anſwered, 'That he was tried, as he 'deſired, by the law and cuſtoms of his coun-'try, and by the Judges of Parliament,' yet I ſay, the King made all his paſſions give way to his juſtice, and reſtored the Admiral to his honour, his eſtate, his offices, and his liberty, and cauſed his wicked Chancellor Poyet, who had procured all theſe calamities to the Admiral by clandeſtine methods, under the colour of law and juſtice, to be indicted, arraigned, degraded, and condemned, as an example and terror to others.—Raleigh's Hiſt. of the World, l. 5. c. 3. p. 471.

Leo Armenus, the Emperor, received a complaint from a very inconſiderable perſon, that a Senator had violated the chaſtity of his wife, and that he had ſeveral times complained of this injury to the Prefect, but could have no redreſs of his grievance; whereupon the Emperor ordered that all the perſons concerned ſhould appear before him, and finding the matter was true as the man had reported it, he turned the Prefect out of his office for neglect in his duty, and cauſed the Senator to be put to death.—Lipſ. Monit. l. 2. c. 1. p. 250.

Charles the Bold, Duke of Burgundy, had made one of his ſpecial favourites governour of a town in Zealand, who falling in love with a woman of that town, who was both beautiful and virtuous, and attempting ſeveral ways, but un-

unſucceſsfully, to gratify his unchaſte deſires, at length commits her huſband to priſon, upon a feigned accuſation of treaſon, in hopes, by that ſeverity, to accompliſh his ends. The woman was a great lover of her huſband, and therefore went to the Governour to beg his liberty, who thus accoſted her: 'Art thou come, my dear, 'to entreat me? you muſt needs be ignorant of 'the empire you have over me; grant me mu-'tual love, and I will reſtore you your huſband; 'for we are both under confinement. He is 'my priſoner, and I am your's; and it is in 'your power only to ſet us both at liberty; 'which, if you refuſe, and reſolve not to grati-'fy my paſſion, I muſt die, and your huſband 'ſhall bear me company, for I will not periſh 'alone.' But, ſeeing none of theſe arguments could prevail upon her, he threw her upon the bed, and violated her chaſtity. Not contented with this villainy, he cauſed her huſband's head to be cut off in priſon, and that, with his body, to be put into a coffin ready for burial. This done, he ſent for the woman, ſaying, 'Do you 'look for your huſband, he is in the priſon; go 'and take him along with you.' The woman, not expecting ſuch a vile piece of barbarity, went to the priſon, was aſtoniſhed at ſuch a rueful ſight; and, after having lamented o-ver the bleeding corps of her huſband, went and made her complaint to the Duke, who being

being angry that ſuch abominable wickedneſſes ſhould be committed under his government, ſent for the offender; and, when he came, ſaid, 'Do you know this woman?' The Governour turned pale, and was ready to ſink. 'Do you 'alſo (ſaid the Duke) know the complaints ſhe 'has made againſt you? They are very ill 'ones, and ſuch as I would not for all the world 'ſhould prove true.' He trembles, ſtammers in his ſpeech, and being often taken tripping, at laſt confeſſed the whole fact, falls at the Duke's feet to beg his pardon; and ſaid, to make the woman amends, he would marry her. The Duke, ſeeming to comply with this propoſition, grew ſomewhat milder, ſaying, 'Woman, ſince 'things are come to this paſs, what do you ſay 'to it? Are you willing to take this man for 'your huſband?' She at firſt refuſed him; but fearing the Duke's diſpleaſure who propounded it, at length complied. The Duke cauſes the marriage to be ſolemnized immediately; which being done, 'You, Mr Bridegroom, (ſays the 'Duke), muſt now grant me this, that, if you 'die before her without iſſue, that then this 'your wife ſhall have your whole eſtate.' The Governour willingly conſented; and it paſſed into an act at law, under the hand of a public notary and witneſſes. Then the Duke turned to the woman, ſaying, 'Is there enough done

'for your ſatisfaction?' 'There is,' (ſaid the woman. 'But there is not for mine,' ſaid the Duke. Then ſending the woman away, commanded the Governour ſhould be led away to the ſame priſon in which the huſband lay murdered, there to have his head cut off, and to be put into a coffin as the other was; which being done, he ſent the woman, ignorant of what had paſſed, to the priſon; who beholding a ſecond misfortune, fell ſick, and died ſoon after; having only this advantage by her ſecond marriage, that ſhe was enabled to leave a good eſtate among the children of her firſt huſband. —Lipſ. Monit. l. 2. c. 9. p. 240.

By a court-trick, or a ſtate-plot, one Sir Thomas Cooke, ſome time Lord Mayor of London, being very rich, was accuſed of high treaſon, under the reign of Edward IV. for lending money to Queen Margaret; and the King ſo far concerned himſelf in the contrivance, as to let Sir Edward Markham know, that, if the law was too ſhort to make him a traitor, he, as Lord Chief Juſtice of England, upon his trial, muſt ſtretch it till it would reach his purpoſe. The confeſſion of one Hawkins, who was racked in the Tower, was the only proof againſt Sir Thomas Cooke, who pleaded in his own defence, that it was true that Hawkins did deſire the loan of a thouſand marks upon ſufficient ſecurity;

rity; but he, underſtanding who the money was for, utterly refuſed to lend any. The Judge directing the Jury, told them the proof did not amount to treaſon, and intimated to them, that they ſhould be tender where life was concerned, and exerciſe good conſcience; and the jury found it accordingly. This action diſobliged the Court; and Sir Edward was put out of his place of Lord Chief Juſtice; upon which he retired to a private life, with this ſatisfaction, that, though the King could make him no Judge, it was not in his power to make him no upright Judge.—Fuller's Hol. Stat. l. 4. c. 8. p. 263.

A gentleman ſent a buck to Judge Hales in his circuit, that was to have a cauſe tried before him that aſſize; the cauſe being called, and the Judge taking notice of the name, aſked if it was not the ſame perſon that had preſented him with a buck? and finding it to be the ſame, the Judge told him, 'He could not ſuffer the trial 'to go on till he had paid him for his buck.' To which the gentleman anſwered, 'That he 'never ſold his veniſon, and that he had done 'no more to him but what he had always done 'to every judge that came that circuit;' which was confirmed by ſeveral gentlemen on the bench. But all this would not prevail upon the Judge; nor would he ſuffer the trial to proceed

proceed till he had paid for the veniſon; whereupon the gentleman withdrew the record, ſaying, 'He would not try his cauſe before a 'Judge that ſuſpected him to be guilty of bri-'bery by a cuſtomary civility.' Various opinions have been given of this action; and to farther debate I leave it.—Dr Burnet in his Life.

A German gentleman, at his return from London into his own country, meeting with an Engliſh gentleman in his travels, took occaſion to tell him, how, having loſt his dog in that city, and by accident eſpying him ſome days after, he took him up in his arms, but was interrupted in the poſſeſſion of him by a life-guard man, who being aſſiſted by his comrades, fell upon the ſtranger, and ſeized his dog, affirming it to be his own; but the people, ſeeing ſuch violence offered to a ſingle man, and pitying the poor foreigner, who, for want of Engliſh, could not plead his own cauſe, one of the croud, who was a blackſmith, perceiving that the quarrel aroſe about the ownerſhip of the dog, preſently undertook to decide it; and, ſetting the foreigner and the life-guard man at a good diſtance from each other, placed the dog in the midſt, and made ſigns to both of them to call him, who preſently run to the foreigner, and was awarded to him by the blackſmith,

ſmith, and the whole croud. From whence the German took the opportunity to tell the Engliſhman that he thought the common people of England were the juſteſt people in the world.—Claims of the People of Engl. p. 14.

CHAP.

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CHAP. XXI.

Italy, its Character, as Antient and Modern.

ITALY is a pleaſant country, in which is ſuch a harmonious conſent of all creatures, that the elements can afford, and thoſe in ſuch perfection, that as Pliny ſaith, 'Quicquid eſt quo 'carere vita non debeat, nuſquam eſt praeſtan-'tius,'—'Whatſoever is, that life ought not to 'want, is no where more excelling;' inſomuch that the Emperor Conſtantine Paleologus ſays, 'That if he did not know, by the affirmation 'of holy men, that Paradiſe was eaſtward, it 'could be found no where elſe but in the moſt 'ſweet Amaenities of Pauda;' whence ſprung the proverb, 'Bologna la graſſa, Padovi la 'paſſa.' Its ſoil is very fruitful in the production of corn and cattle, and in travelling through Apulia the ſenſe of ſmelling is ſo delighted, that you would think you paſſed through the Elyſian fields. If as Pliny reports there are fourſcore ſeveral ſorts of wines, one half of them may be appropriated to Italy: Who

Who hath not heard of the Greek wine that grows by Naples, with the Seten, the Caecuban, the Falernian, the Albanian, the Surrentin, the Maſſican, the Statan, the Caleni, Fundani and Veliternian wines; with the Rhetican, which grows near Verona, and is of a royal taſte; the Liguſtick and Fabian wine, and laſtly the wine about Monte Fiaſcone, called Lachrimae Chriſti, the tears of Chriſt, which a German taſting of, fetched a deep ſigh, ſaying, 'O 'Domine quare non lachrimâſti in noſtris ter- 'ris?'—'O Lord, why didſt not thou ſhed 'ſome tears in our country?' Nor does Italy want her mines of quickſilver, allum, ſalt, alabaſter, marble, or ſome of gold and ſilver; ſhe hath ſtore of coral and porphyrie, ophits, agats and chalcedeny; ſhe hath the hard azure and the lazule ſtones, the grain for purple dies, with innumerable other rich commodities. For the luſtre and number of nobility, there is not ſuch a concourſe upon the earth of Princes, Dukes, Marquiſſes, and Counts. Who hath ſo many ſtately cities? as Rome the holy and magnificent; Venice wiſe, rich, and lordly; Naples gentle and odoriferous; Florence beautiful, a city as Charles the Emperor ſaid, to be ſeen only upon holy days; Milan the ſpacious; Bolonia the fat; Ferrara the civil; Padua the ſtrong; Bergamo the ſubtile; Genoa the proud;

Verona

Verona the worthy; Breſcia the fortified; Mantoua the glorious; Rimini the good; Siena the ſtudious; Luca the induſtrious; Turli the wanton; Ravenna the mild; Capoua the amorous; Urbin the loyal, &c. with divers renowned cities more, that have their peculiar epithets.—Howell's Germ. Hiſt. Diet. p. 21.

The ingeny and inventive brain of the Italian is known through all Europe; in artiſts ſhe excels, and for learned men in all other ſpeculative, theorical, and practical knowledge. It is true, the lamps of learning were almoſt extinguiſhed by the irruption of many barbarous nations into Italy, and it ſeemed to be overwhelmed with ignorance; but Urban IV. recalled the muſes from baniſhment, and Leo X. ſeemed to be born on purpoſe for the reparation of letters, and advancement of learned men. Not to mention the famous warriors among the old Romans, Italy has ſtill many brave officers and ſoldiers, and was never overreached in a treaty for want of politicians in reſolution or reſervedneſs; as for example, when King Charles VIII. of France came into Italy, he advanced as far as Florence, where entering into a treaty with the Duke, he employed four commiſſioners to the Emperor's camp, whereof Caponi was one, who hearing the propoſitions made by the King's ſecretary,

and finding them very high, ſnatched them from him and tore them to pieces, ſaying, Frenchmen, 'If you propoſe ſuch high things, 'go and ſound your trumpets, and Florence 'ſhall ring her bells.' Which brave reſolution ſo ſtartled the French, that they came to lower terms. Italy is alſo celebrated for true friendſhip, charity, and wealth. There is a proverb in Italy, 'Al Papa non mancano maj donari, 'quando non manca la mano et la penna.'— 'The Pope can never want money as long as 'he hath fingers to write.' Inſomuch that when a league was ſtruck between Pius V. Philip II. and the Venetians; whereas the Spaniard was to bear half the charge, the Venetians two thirds of the other half, and the Pope the ſixth part of a third, the Venetian Ambaſſador took him up ſomewhat ſhort, telling him, 'That his Holineſs's quill might command all 'the wealth of Europe.' He is alſo as potent in men; for in Paul IV's time, there were one hundred and thirty archbiſhoprics, and a thouſand and ſeventeen biſhoprics, that the Pope had the confirmation of, beſides thoſe of the Eaſt and Weſt Indies. Monaſteries and religious clauſtral houſes there were above an hundred forty and four thouſand, and two hundred fourſcore and eight thouſand pariſhes, which the Pope had influence upon. So that when

when there was an overture of a league between the Emperor Charles and the French King, for a conjunction againſt the Turk, there was a propoſition made, that every monaſtery ſhould contribute ſix crowns a year, and every pariſh fifty-two crowns towards the ſupport of the war, which would have amounted to near upon ſixteen millions *per annum*. And for men, if there had been ten culled out of every monaſtery, it would have made an army of fourteen hundred and forty thouſand men, whoſe zeal to the cauſe, being votaries in religion, and holding the Pope to be an earthly God, and that thoſe that loſt their lives in any expedition warranted by his cruſada, made the ſhorteſt cut to a greater degree of beatitude in heaven, would venture their ſouls as well as bodies for him. Such an army as this the Pope can raiſe, which no potentate in Europe ever could or can do; who out of a conceit of a holineſs they aſcribe to his function and power of his commiſſion, would run through fire and water to do him ſervice.

Nor is the Pope thus potent among the eccleſiaſtics only for ſpiritual revenues and perquiſites, but he is alſo a great temporal Prince. Witneſs the dutchies of Ferara and Bolonia, each whereof ſingly, is able to ſupport a ſecular Sovereign Prince, beſides other ſignories he is poſſeſſed

poſſeſſed of. Wherefore it was well expreſſed by the Poet, ſpeaking of the Pope:

Enſe potens Gemino, Cujus veſtigia adorat
Caeſar, et Aurato fulgentes murice Reges.

This glorious character was given of Italy in days of yore; but now we may ſay, how is ſhe fallen from heaven, and what large abatements are to be made from what ſhe was to what ſhe is? Formerly Italy was called the eye of the world, and Rome the apple of that eye, but now ſhe is ſeized with ſuch a blind ſuperſtition, delirium, and dotage, that neither of them can remember what once they were. Moſt of her cities have forgot their primitive names, her vital ſpirits, virtue, and valour, are dwindled into a formal and fooliſh bigottry, and from her gigantic bulk is ſhrunk into a pigmy's ſkin. The common tenet that Italy in goodneſs and riches excels all other regions, Boterus her own child refutes as a mere fable, and accuſes them of imprudence and want of judgment that thinks ſo. Two thirds of Italy have no navigable rivers, and the fourth part is a ſterile rough hewn umbratical country. Liguria was damned by nature herſelf to perpetual ſterility; and the plains of Verona bear but a ſorry report for the wildneſs of the ſoil, and a vaſt number of great ſtones that are in them.

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In Alagnia there is a canker worm that corrodes the vines, ſtrangely grow with the grape, and at laſt take wing and fly away. There are ſwarms of little ſtars that much annoy the crop of corn and wine, againſt which there is no defence they are ſo numerous. What ill aired fens are in many places, which makes them ſo thin of inhabitants? How many places are there in Italy, where ſtrangers are warned not to go in regard of the illneſs of the air? as Piombino, Groſſetto, Sinigallia, Arimino, Cervia, Peſaro. Peſtilential fevers are frequent in Venice and Ancona, and Tertians in Ferara; nor is the meridian of Rome free from them; for upon the maritime coaſts from Port Hercules to Tarracina, which is a hundred and fifty miles extent, there are hardly eight thouſand inhabitants in the whole. The Voliternian wines are good for nothing unleſs they be boiled; nor can thoſe of Viterbo laſt any conſiderable time till they are ſo uſed; and in truth, 'generally the 'Italian wines are ſo fading and apt to prick, 'that they will ſcarce keep an year to an end;' which made Scaliger utter this better jeſt upon Rome, 'Urbem illam eſſe novem acetum peſ-'ſimum veteris vini optimi,'—'That ſhe is the 'worſt new vinegar of the beſt old wines.' Beſides there are no places that might be rendered more fruitful if the people were more induſtrious.

trious. No clime is ſo ſubject to viciſſitude of tempeſts as Italy: The Appenine hills keeps her ſnow longer than the Abnoba, the mother of the Danube. How are travellers tormented with chinches, a little ſtinking vermin that haunts their lodgings in the night. It is true, that about Padova are fertile fields, but the tillers of them are half devils, and as humourſome as any part of France. There is a principle, 'Omnes Inſulanos eſſe malos, peſſimos 'autem eſſe Siculos;'—'That all Iſlanders are 'bad, and the Sicilians the worſt of all;' it is truer now than ever it was. King Alphonſo ſaid of the Calabrians, that 'nihil habebant 'praeter figuram,'—'they had nothing of men 'but the ſhape.'

Campania and the kingdom of Naples are indeed luxurious countries and very populous, but ſuch is the improbity of the people, that the reſt of the Italians have a proverb, 'Napoli 'è un paradiſo, ma habitato diaboli,'—'Naples 'is a paradiſe inhabited by devils.' The Genoueze are as bad as the Neapolitans; and are characterized by as ill an Italian proverb, 'Ge-'nova è mare ſenza peſce, monte ſenza leg-'no, huomini ſenza fide, é donne ſenza ver-'gogna.—'Genova is a ſea without fiſh, moun-'tains without wood, men without honeſty, 'and women without ſhame.' To ſhew their particular vices, were to offer violence to modeſt

deſt ears, and therefore while I am among the proverbs, its ſufficient to ſay, that ſome of their ſins are ſo infecting, ‘ That if a Dutchman is ‘ tainted with them, they transform him into a ‘ devil.’—‘ Tudeſco Italianato é un diabolo in- ‘ carnato.’ I confeſs Italy abounds with nobles, but what kinds of ones are they? ‘ I Marcheſi ‘ di Ceva, i Conti di Piacenza, i Cavaglieri di ‘ Bologni,’—‘ the Marquiſſes of Ceva, the Earls ‘ of Piacenza, and the Knights of Bolonia’ are poor to a proverb. How they reward men of parts and learning, you may ſee in Philippus, the learnedeſt man of his time, yet they were forced to ſell his books to bury him in Bolonia; and who could have imagined, that Æneas Silvius or Pope Pius II. who was obliged to the muſes for all his fortunes, being congratulated by ſeveral pieces of poetry, when he came to be Pope, inſtead of a reward, would diſmiſs the poets with this diſtich.

Pronumeris numeros a me Sperate Poetae,
Carminaq. eſt animus reddere, non Emere.

‘ O poets you may expect numbers for num- ‘ bers, but nothing elſe; for I uſe to return but ‘ not buy verſes.’ The Pope’s power hath been very great in depoſing kings, and diſpoſing kingdoms according to his own pleaſure; but now

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is ſlighted and neglected. Touching the right to the crown of Portugal, Philip II. would not ſtand to the deciſion of the Pope after the death of Henry. The Venetians gave a ſhrewd wound to the papal power, through the ſides of Paul V. when he threatened them with ſpiritual arms, in ſaying, 'That if he took too much 'upon him, they would return to the Greek 'church from whence they came.' The German alſo decreed and divulged it for an everlaſting ſanction, 'That the Caeſarian Majeſty is 'derived from the power of election, and not 'from any ſanctimony, conſent, or confirmation 'of Pontifical authority,' and whoſoever ſhould pronounce otherwiſe, they declared him to be criminal of high treaſon, a profeſſed enemy to the imperial commonwealth, and liable to capital puniſhment. The French King does what he pleaſes in church affairs in his own dominions, and the Galican has there almoſt devoured the Roman church.

CHAP.

CHAP. XXII.

Of Lawgivers, Laws, and Lawyers in ſeveral Nations.

THERE is ſuch an abſolute neceſſity for men to live under laws, that God had no ſooner created man, but he gave him a law of pure obedience; and the firſt temptation that the Devil offered to human nature was the breach of that law; for he knew it was only humility and ſubmiſſion that could make him good and happy. The knowledge of man's duty is not to be left to every man's own judgment; he muſt be preſcribed to, and not left to his own diſcretion; for otherwiſe, according to the imbecillity and infinite variety of men's reaſons and opinions, they would forge themſelves ſuch duties that would enjoin them to eat one another; for without laws we ſhould live like ſavage beaſts. Socrates refuſed to preſerve his life by a diſobedience to the magiſtrate, though a very wicked and unjuſt one; for it is the general law of all laws, that every one obſerve thoſe of the place wherein he lives.

The country's cuſtom to obſerve
Is decent, and does praiſe deſerve.

Beſides, it is a very great doubt whether ſo manifeſt a benefit and advantage can accrue from the alteration of a law or cuſtom received, let it be what it will, as there is danger and inconvenience in doing it; foraſmuch as government is a ſtructure compoſed of ſeveral parts and members joined and united together with ſo ſtrict affinity and union, that it is almoſt impoſſible to ſtir ſo much as one brick or ſtone, but the whole body will ſettle, and be ſenſible of it. The Thurian legiſlators enacted, that, whoſoever ſhould go about either to aboliſh old laws, or eſtabliſh new ones, ſhould preſent himſelf to the people with a halter about his neck, that, if the innovation he would introduce ſhould not merit their approbation, he ſhould immediately be hanged. But this is not to be carried to extremity; for Plutarch commends Philopaemen, that, being born to command, he knew how to do it, not only according to the laws, but alſo to over-rule even the laws themſelves when the public neceſſity required it.

Lycurgus was the famous lawgiver to the Lacedemonians, who when, by his Inſtitutes, he had ſettled Sparta under ſuch a form of a commonwealth

monwealth as he had long endeavoured at, he told them he would go and conſult the Oracle whether they were adapted to their benefit; and, in the mean time, exacted an oath from the Spartans, that they ſhould neither add, diminiſh, or change any of thoſe laws till he returned from Delphos. Apollo approved his inſtitution as beneficial to the public, of which he gave notice to the King, Senate, and people of Sparta; and, when he had ſo done, put himſelf into a voluntary baniſhment, from which he would never return, that the Spartans might not be freed from the oath he had given them: Nay, which is more, when he died in Crete, he ordered his corps to be conſumed with fire, and the aſhes to be thrown into the ſea, that the Spartans might have no pretence, upon collecting any of his remaining duſt, and carrying it to Sparta, to make innovations or alterations in that republic.—Plutarch in Lycurg. p. 17.

Solon was the compoſer of a body of laws for the Athenians; and, when Anacharſis ſcoffed at his attempt to curb the extravagant citizens with well digeſted words, without a coercive power, Solon anſwered, that all men would ſubmit to laws that brought manifeſt advantage to the obſervers, and palpable detriment to the infringers of them; and ſuch are the laws, ſaid he,

he, that I have given the Athenians.—Plut. in Solon. p. 81.

Draco was Solon's predeceſſor at Athens in the ſame quality; but his laws being too ſevere in puniſhing ſmaller crimes, even idleneſs with death, they were abrogated by Solon; and the ſtealing of an apple, or a bunch of herbs, were puniſhed proportionably; in which Draco, making no diſtinction between petty larceny and murder or ſacrilege, 'his laws were ſaid to be 'written not with ink, but blood.'—Ibid. p. 87.

Zamolxis was a native and lawgiver of Thrace, who, having ſtudied and profited under the diſcipline of Pythagoras, at his return into his own country preſcribed the Thracians a volume of beneficial laws, and inforced the obſervance of them from an endleſs happineſs that would attend their obedience in another world after death; and, having often preſſed this duty upon them, he abſented himſelf; and this notion having led them into an opinion that he was ſomething more than human, they worſhipped him as a Deity.—Heyl. Coſmog. p. 268.

Diocles was the unfortunate lawgiver of the Syracuſans, who, having made a law that no man ſhould come armed into the public aſſembly of the people, he, through inadvertency, chanced to break that law himſelf; which one obſerving, and ſaying he has broken a law he made

made himſelf, Diocles, turning to his accuſer, ſaid with a loud voice, 'No, the law ſhall have 'its ſanction;' and, drawing his ſword, killed himſelf.—Diod. Sic. Biblioth. l. 13. p. 336.

Zaleucus, lawgiver of the Locrians, made a law that adultery ſhould be puniſhed with the loſs of both the offender's eyes; and it fell out ſo unhappily, that his own ſon was the firſt that committed that crime; and, that he might at once expreſs the tenderneſs of a father, and the uprightneſs of a judge, he cauſed one of his ſon's eyes to be put out, and one of his own. The reſt of his remarkable laws are already inſerted under another head.—Heyl. Coſm. p. 76.

Pharamond, firſt King of the French, was the promulgator of that law called Salique Law, which excludes women from ſucceeding to the crown of that kingdom. There are various opinions about the derivation of the word Salique; ſome ſay it is taken from the words Sialiqua, ſo often uſed in it; others, becauſe it was propoſed by the prieſts, called Salii; or, that it was made in the fields which take their name from the river Sala; but are all very uncertain. Haillan, one of the beſt French writers, ſays, the name was a ſtranger in France till the reign of Philip the Long, in the year 1515; others, with no leſs aſſurance, affirm it was made by Charlemain after the conqueſt of Germany, comprehended

comprehended under the head of Allades or Freeholds, Article 6. and only intended againſt certain leud women living about the river Sala in Miſnia, in theſe words: 'De terrâ vero Sa-'lica nulla portio haereditatis mulieri veniat, 'ſed ad virilem ſexum tota terrae haereditas 'perveniat;'—'It is ordained, that no part of 'the Salique land ſhall deſcend or remain to 'females, but that the males ſhall always enjoy 'the inheritance.' The Germans, and with great appearance of truth, ſay it was made on the other ſide the Rhine.—Duke D'Avila. Civil Wars, l. 1. p. 6.

King Richard I. of England, as Sovereign Lord of the Seas, ſoon after his return from the wars in Paleſtine, and his confinement in Germany, being in the iſland of Olleron, an adjunct to his dutchy of Acquitane, did there compoſe and eſtabliſh thoſe maritime laws which have continued in force, with a general conformity to their ſanction, for the ſpace of five hundred years, and are called the Laws of Olleron.—Heyl. Coſm. p. 230.

Pittacus had a great ſhare in the government of the Mittylenians, and was their lawgiver; but, as ſoon as he had ſettled affairs among them in ſuch a method as tended to their future well-being, to ſhow he was not ambitious of preſiding in that quality, voluntarily reſigned

his

his authority, and retired to a private life. Among others, he made a law againſt drunkenneſs, preſcribing a two-fold puniſhment for that ſin, one for waſting the wine, and another for being drunk; and this he did becauſe the iſland abounded with wines, and, if ſold, brought great profit to the inhabitants.

Numa Pompilius was the firſt lawgiver among the ancient Romans; and, to procure a greater veneration to himſelf and the laws he eſtabliſhed, gave out that he converſed with the Goddeſs Ægeria. He divided the year into twelve kalender months. He founded the order of the Veſtal Virgins, and preſcribed rules for their demeanour. He ſaw the Romans were too much inclined to war and bloodſhed, and therefore endeavoured to ſoften their ſavage natures, by putting them upon the exerciſe of religion and devotion, and making them in love with peace, and the pleaſure, as well as advantage of tilling, and well managing their gardens, orchards, and fields, that they might ſubſiſt by their own good huſbandry, without robbing or oppreſſing their neighbours.—Plut. in Vita Numae, p. 70.

Minos firſt ſettled the Cretans under that form of government which is now called a Commonwealth, which Homer ſays was the firſt of that kind in the world. He was ſo intent upon

making

making laws for the better government of the Cretans, that he abandoned himſelf from ſociety, retired to a ſolitary cave, wherein he ſpent nine years in compoſing a body of laws for the uſe of that people.—Diod. Sic. l. 2. p. 74.

Ægidius Fontana, after Attila King of the Huns had ravaged Italy, retired with ſeveral Patrician families near to the place where the city of Venice is now ſituated; and the number of conſiderable perſons daily increaſing, he preſcribed thoſe laws for their government, which, from their original author, are ſtill called the Ægidian Laws.—Zuin. Theat. vol. 6. l. 1. p. 1566.

Tuiſco, by general conſent of ancient writers, is ſaid to be the ſon of Noah, father and firſt Monarch of the Germans and Samatians. He compoſed laws for their orderly living, in verſe, and cauſed them to be taught to, and ſung by all the people, that none might pretend to be ignorant of thoſe laws by which they were to regulate their converſation.—Ibid. p. 1567.

Donvallo Molonicus was an ancient and excellent King of the Britains, who employed his whole reign for the good of his country, which the ſloth and careleſſneſs of his predeceſſors had ſuffered to degenerate into a ſordid kind of idleneſs and brutality. He reſtored the uſe and exerciſe of arms, that was almoſt quite decayed;

ed; and this by eſtabliſhing new laws, which, from him, are called Molmician Laws. He was the firſt Sovereign Prince that wore a crown of gold. He endowed churches with the privilege of being ſanctuaries, and ſeverely puniſhed thieves and robbers. He had great regard to tillage; and, that the great number of cattle might not convert the ground to paſture, and make a ſcarcity of bread, he ordered how much land ſhould be ploughed in every country; and, by a ſtrict prohibition, ordained, that no landlord or creditor ſhould ſeize upon any cattle that were employed in tillage, if the tenant or debtor had any other goods to make ſatisfaction.—Polyd. Virg. l. 1. Selden. Jan. Anglor. p. 4.

Congius, or as ſome, though erroneouſly, call him Cingius Chan, was originally a blackſmith; but his merits advancing him to the higheſt degree in the ſtate, he became lawgiver to the Tartars or Scythians, whoſe edicts were couched under theſe heads; that they ſhould avoid all kind of luxurious eating, and take what came next to hand; that they ſhould love one another, and prefer the public good before their private advantages; that they ſhould do nothing without preconſideration, poſſeſs no lands, marry as many wives as they could keep to ſtock their country with children, and preſerve

truth in their words, juſtice in their actions, and not circumvent their neighbours.—Zuin. Theat. vol. 6. l. 1. p. 1568.

The Norwegians were formerly a wild and barbarous ſort of people, without ſettled habitations, and were mere ſtrangers to laws, religion, magiſtracy, or miniſtry, till Olaus or Olac became King of Norway, in the eleventh century, who gave them laws, and cauſed them to be inſtructed in the principles of religion; whoſe laws are ſtill in force, though he was barbarouſly murdered by one of his own ſubjects, at the inſtigation of Canutus King of England and Denmark.—Ibid. p. 1567.

Euricus, who was King of the Goths in Spain, was the firſt that gave laws to his own ſubjects that poſſeſſed a large territory in that country, which, it ſeems, were ſo commodious to that clime, that they were in ſucceſſion of time augmented by King Leovigildus, who ſucceeded his brother Leuvia or Liuba in the throne of the Spaniſh Goths in the year 568.—Ibid. p. 1566.

But, of all the legiſlators and the laws promulgated in the world, I find none that are comparable to thoſe of England; all others are generally ſwayed to the intereſt of the reigning prince; but our laws are made by the people that are obliged to obey them, and conſequently are the propereſt judges of what is fit for themſelves

themſelves to ſubmit to. No taxes or impoſitions are laid upon the ſubject, but by the ſame perſons who oblige themſelves to pay the impoſitions, and therefore can beſt judge of their own abilities to diſcharge them; and will not lay the load, but with conſideration of their own ſtrength to bear it. Courts, like the horſe-leech, are always crying out Give, Give, that they may ſhare in public contributions; and therefore the wiſdom of our legiſlators have thought fit to keep the purſe-ſtrings of the kingdom in their own hands, to moderate exceſſive demands, and prevent extravagant hoardings at the people's coſt, or vain expences of the monarch, or ſelf-intereſted dependents upon royalty; which no honeſt man has reaſon to grudge them, ſince they were never known to with-hold ſupplies where the true intereſt of the nation was concerned in granting them. To theſe laws the King gives his royal aſſent, and ſo all perſons are pleaſed. It is a general maxim, that ill manners are the production of good laws: And common pilferings from the public have obliged our legiſlators to demand an account how the nation's treaſures has been employed; a right, it is hoped, they never will neglect or part with for the future; which, if it had been practiſed more ſeriouſly and ſooner, would have ſaved ſome millions of money in the

the ſubjects pockets. See an example of the accounts of one of the little creatures, and ſmall officers of the late reign, and from him take your meaſures of the great ones.

An Abſtract of Edward Whitaker's Diſburſements for Law Charges, as Solicitor to the Admiralty, from the 22d of February 169½, to the 31ſt of December 1699, delivered to the Committee of Parliament by Sir Richard Haddock, May 27. 1700. Examined by Henry Johnſon *.

	L.	ſh.	d.
Fees to counſellors and doctors of the civil law - -	4876	0	4
Expences in ſummoning and entertaining witneſſes, ſerving ſubpoenas, and finding offenders	2995	14	11
Charges at law offices -	3745	5	10
Rewards to counſellors, clerks, door-keepers, &c. - -	102	9	1
Other expences, the particulars whereof are not named -	1513	14	2
His own fees for attendance, &c.	1989	2	11
Drawing and copying indictments, articles, inſtructions, depoſitions, informations, breviats, caſes, &c. - - -	3740	7	3
Carry over	L. 18962	14	6

* Pict. Mo. Whig. p. 47.

	L.	sh.	d.
Brought over	18962	14	6
Horse-hire, coach-hire, and other expences in travelling -	566	3	9
Reward for travelling, his own at 20 s. *per diem*, and his man's at 10 s. *per diem* - - -	528	8	6
Marshal and prison charges -	1611	7	2
Discount of Exchequer bills and tallies - - - - -	455	13	6
Ditto, Bank L. 400, at $17\frac{1}{2}$ *per cent.* - - - -	30	0	0
Charges of the Admiralty sessions, &c. - - - - -	42	2	0
Paid to John King for his share of the money recovered from Lovelace - - - - -	49	15	0
Reward paid to one Jenkins an evidence, by order of the Admiralty - - -	34	9	6
Paid for interest of L. 220 borrowed to carry on the service	18	5	0
Ditto, L. 1800 respited to be paid in course, from 5th of Nov. 1696 to Aug. 5. 1697, at 6 *per cent.* - - - - -	81	0	0
Paid for loss, by 129 malt tickets received by him on payment of arrears for L. 1828 : 14 : 0	576	0	0
Carry over L.	22955	18	11

	L.	sh.	d.
Brought over	22955	18	11
Paid to Captain Thomas Urry by order, for his charges, being wounded and profecuted for preſſing men - - -	92	6	0
For paſſing the Admiralty's commiſſion, and privy ſeal, for admitting Col. Warton -	89	17	10
Paid to the Treaſurer of the Navy, by order, for redemption of the King's Fiſher ketch - -	50	0	0
For judges and jury's dinners at the Admiralty ſeſſions, &c. -	90	3	4
To money recovered of Gowen and others, (Admiralty officers) as coſts and damages, in a ſuit brought by Harvy and others in Suffolk - - -	68	0	0
Total	L. 23345	6	1
Beſides, from an abſtract delivered to the committee, but not yet paſſed the Navy-Office, it appears that the ſaid Edward Whitaker chargeth the King as debtor with a further ſum of about - - - - -	2199	3	7
Total	L. 25544	9	8

It

It is ſuch fellows as this that abuſe the laws, as well as the kingdom, by exactions and oppreſſions, and that cauſed ſome men to ſay, with Plato, 'That lawyers are the peſts of the country;' and that, when Ferdinand ſent colonies to the Indies, he wiſely provided, that they ſhould carry no ſtudents of the long robe with them, leſt ſuits and controverſies ſhould get footing, to enrich the lawyers, who impoveriſh all they have to do withal: Which, in time, our prudent legiſlators will think worth their notice, and reduce their fees to a moderate certainty.

The multiplicity of laws is alſo a grievance to the ſubject; for they are ſo liable to various gloſſes and interpretations, that a man ſcarce knows when he is right, and when he is wrong. We have more laws in France, ſays Montaigne in his Eſſays *, than are in all the world beſides, and more than would be neceſſary for the government of all the worlds of Epicurus; *Ut olim flagitiis, ſic nunc legibus laboramus:* So that, as formerly we were ſick of wickedneſs, we are now ſick of the laws; and yet we have leſt ſo much to the debate and deciſion of the judges, that there was never ſo full and uncontrouled a liberty. What have our nation got by ſuffering lawyers to cull out an hundred thouſand caſes, but

* Vol. 3. p. 467.

but giving occaſion for an hundred thouſand new laws to explain them? Who has got by it but the lawyers themſelves? for, when our legiſlators have done their part, we muſt all be governed by the lawyers opinions of thoſe laws, which too often claſh with the intentions of the lawgivers, and by art, and a cloud of words, prevent juſtice, and add oppreſſion to injury.

Laws bear the name, but money has the pow'r,
The cauſe is bad whene'er the client's poor.
The robe's too modeſt to reſiſt our gold:
So judgment, like our other wares, is ſold:
Our ſuits are travers'd, and ſo little won,
That he who conquers is but laſt undone.

CHAP.

CHAP. XXIII.

Of Learning, and the reſpect paid to learned Men.

LEARNING is in truth a very great, and a very conſiderable quality, and ſuch as deſpiſe it ſufficiently diſcover their own want of underſtanding; but then this learning muſt not ſolely terminate in the purchaſe of words, and acquiring ſtrange languages, but in the knowledge of uſeful things, ſuch as render a man wiſer and better in the ſervice of himſelf, his friend, and the public; for otherwiſe, a man that cudgels his brains at ſchool and the univerſity half the days of his life, in ſearch of primitives, derivatives, logical qualities, and airy ſpeculative new nothings, you will find that all he has got is, that Latin, Greek, and Hebrew, have only made him a greater, and a more conceited coxcomb than when he went firſt from home. He is buried alive in a grave of pedantic education, without hopes of a reſurrection to the great ends that mankind was intended for. Learning was never deſigned for itſelf, and to be cloſeted

in the brain, but as a light to guide us to virtue, to know ourſelves and the world, and to endow us with a ſound judgment. Knowledge is not ſo abſolutely neceſſary as judgment; for the laſt may ſhift without the other, but the other never without this, as the Poet ſays,

Learning is nothing worth, if wit
And Underſtanding be not join'd with it.

For nothing in this kind renders a man ſo truly great as when his learning is made a ſtep to the exerciſe of virtue, nor any thing ſo reproachable, as men that have arrived to learning, and then ceaſed to be good.

A curious and rich cabinet, beautified with gold, and adorned with pearls and diamonds, which ſome time belonged to Darius King of Perſia, but, after his defeat, falling into the hands of Alexander the Great, his friends about him ſhewed many uſes that ſplendid caſket might be put to, but none, it ſeems, hit his opinion, who ſaid, 'It ſhould be a caſe for Homer's Works, for too much care and coſt could not be employed in preſerving them.' He alſo, when the city of Thebes was to be plundered, gave poſitive orders that the Houſe of Pindar, the famous poet, nor any of his family

mily or relations ſhould be moleſted. In memory of his tutor Ariſtotle, he cauſed the town where he was born to be rebuilt in a ſumptuous manner. And one day ſeeing a man approach him with joy in his face, as the meſſenger of glad tydings: 'What, (ſays he), makes thee 'have ſo pleaſant an aſpect, haſt thou brought 'me intelligence that Homer is alive again?'—Lipſ. Monit. l. 1. c. 8. p. 117. et l. 2. p. 407.

Pomponius, in the Fourth Book of his Inſtitutes, ſays, that, ſo great was his deſire to learning, that he had always in his memory, to the ſeventy-eighth year of his age, that ſentence which was aſcribed to Julian, viz. 'Though I 'had one foot in the grave, I ſhould ſtill have a 'deſire to be learning ſomething.'—Zuing. Theatr. vol. 1. l. 1. p. 30.

Where knowledge is joined with a good intention, they ſeldom fail of a happy ſucceſs; but a good underſtanding, with a bad deſign, is a monſtrous copulation. An ill intention is the bane and poiſon of human life; and, when it is followed by knowledge, it is much more miſchievous. It is a very unhappy genius that employs itſelf in doing evil; but ſo it always comes to paſs, where learning is deſtitute of a true and ſolid judgment.—L'Homme de Cour. Max. 16. p. 19.

Socrates

Socrates ſays, 'That knowledge and ignorance are the beginnings of good and evil;' and Baltaſar Gratian, 'That man is born rude and barbarous, and that he is redeemed from the condition of beaſts only by good education; and, the more he is cultivated, the ſooner he becomes a man.' It is with reſpect to education that Greece had reaſon to call the reſt of the world a barbarous ſort of people; for there is nothing ſo brutiſh as ignorance, nor nothing that refines and poliſhes mankind ſo much as knowledge. But knowledge of itſelf is rude if it be without art. It is not enough that the underſtanding be cleared, but the will muſt alſo be regulated, and much more the manner of converſing. There are ſome men that are naturally poliſhed, both as to conceiving and ſpeaking, or as to the advantages of the body, which is but as the bark to the tree, or of the mind, which are as the fruit. On the contrary, there are others ſo ruſtic, that all their actions, and ſometimes the richeſt talents they have, are diſfigured by the ruſticity of their humours; but, ſuch is the excellency of learning, if men would employ themſelves in it, that the former would be eminent in their ſtations, and the latter much reformed and amended.—Ibid. Max. 68. p. 113.

There

There is no man ſo deſpicable but he may be another man's maſter in ſomething. He that exceeds, finds always ſomebody that as far excels him as he does others; and to know how to cull out the beſt in every one is an uſeful knowledge. The wiſe and learned man values all men, becauſe he knows what is good in every one, and what things coſt to do them well. When, on the contrary, the ignorant deſpiſes all, becauſe he is unable to diſcern what is good, and therefore always chooſes the worſt; but it was otherwiſe of the learned men that follow.—Ibid. Max. 195. p. 232.

What an excellent character does Vives, who was a learned man himſelf, beſtow upon Budaeus, in ſaying, he was one of the acuteſt wits that ever France produced; a man of a piercing judgment, extraordinary learning, great aſſiduity; and, which is more, all theſe profound accompliſhments were the reſults of his own induſtry, without the help of a teacher. His life was but one continued ſcene of acquiring and communicating knowledge to others. Beſides all this, he was much employed in his own private and public affairs at home, and in embaſſies abroad *. My author concludes all with that diſtich, which Buchanan, that excellent Scots poet, made of him,

Gallia

* Hakw. Apol. l. 3. c. 6. p. 226.

Gallia quod Graecia eſt, quod Graecia barbara non eſt,
Utraque Budaeo, debet utrumque ſuo.

That France is turn'd to Greece, that Greece is not turn'd rude,
Both owe to thee, their dear, great, learned Bude.

Toſtatus, Biſhop of Abulum, was ſo early ripe, that, before he was two and twenty years of age, he was maſter of all the liberal arts and ſciences. Beſides his profound knowledge in philoſophy, divinity, the canon and civil laws, hiſtory, philology, and the mathematics, he was inferior to none in the Greek and Latin tongues. Bellarmin, who was a great judge of men of parts, ſays of him,

Hic ſtupor eſt mundi, qui ſcibile diſcutit omne.

The wonder of the world; for he
Knows whatſoever known may be.

He was ſo laborious a ſtudent, that, with Didymus of Alexandria, they ſay he had a body made of braſs. His ſkill in antiquities is ſeen in his Book *De Aſſe*, or, *Of Ancient Coins*. Add to which, that he was pious, wiſe, obliging, modeſt, and juſt. He died at Paris in the year 1540,

1540, ordering no pomp at his funeral, but that he ſhould be buried by night, without ſo much as a torch. His encomiums are numerous; and, not only the learned of that time, but thoſe of the preſent age, admire him. Part of the epitaph engraved on his tomb was,

Primae natalis luci, folia omnia adaptans,
Nondum ſic fuerit, pagina trina ſatis.

The meaning whereof is, that, if three leaves were allowed to every day of his life, even from his nativity, his writings would exceed the number of his days.—Hackw. Apol. p. 277.

Julius Caeſar Scaliger, though he was above thirty years of age before he addicted himſelf to ſtudy, yet he was an excellent philoſopher, and a famous Greek and Latin poet. Voſſius and Lipſius gave him a large encomium, as, 'The miracle of nature, and the glory of the 'age he lived in.' Meibomius ſays, 'The ſun 'ſcarce ſhined upon a more learned perſon.' And that incomparable hiſtorian Thuanus adds, 'That antiquity could not ſhew his ſuperior, 'nor his own age his equal.'—Lipſ. Ep. cent. 2. Ep. 44.

Juſtus Joſephus Scaliger has one of the chief-eſt places among the learned of this latter age. The learned Caſaubon ſays, 'He was able to

'teach

'teach what any man desired to know. There 'was nothing so abstruse or obscure in any 'Hebrew, Greek, or Latin author, either an-'cient or modern, but what he was able to re-'solve.' The university of Leyden made him an honorary professor, where he resided sixteen years, and died in 1609. He was an excellent critic, chronologer, and linguist; wrote several volumes; the chiefest of which is justly esteemed, his *Emendatio Temporum.* A Doctor of the Sorbon, Julius Caesar Bulengerus, and Professor at Pisa, in Italy, says, in the History of his time, 'That, for learning and ingenuity, 'Joseph Scaliger could scarce be paralelled in 'this or former ages.'—Heinsius Orat. 1. in Fun. Jos. Scal. totum.

Roger Bacon, whom the ignorance of that age represented as a conjurer, was a famous mathematician, a great proficient in all other sciences, and no less accomplished in all the learned languages. Selden, in his Syntagma, gives him this character, viz. 'Roger Ba-'con, a Minorite in Oxford, was an excellent 'mathematician, and a person of greater and 'politer learning, than any that age could pro-'duce.'—Selden. Synt. c. 1. p. 104.

Pitsaeus gives this character of Richard Pacy Dean of St Paul's, and Latin Secretary to Henry VIII. 'That he was a man of profound learn-

'ing,

'ing, an acute wit, a well poiſed judgment, a 'tenacious memory, a fluent tongue, and of 'conſiderable ſkill in Latin, Greek, and He-'brew.'—Relig. and Learn. l. 3. c. 10. p. 215.

Voſſius ſays of Hugo Grotius, a native of Delph in Holland, 'That he was the moſt know-'ing perſon of his age, in divine and human 'occurrences.' And Meibomius reports him to be the greateſt of men, the light and columen of learning, 'Of whom nothing ſo great 'can be ſaid or writ; but that his virtue or e-'rudition hath far exceeded it.'—Ibid. p. 278.

It would be a work of greater bulk than this Manual would allow of, to name the men of our own nation, and in our time, that have been the glory of the age for learning, eſpecially in divinity, as Archbiſhop Cranmer, Parker, Ridley, Hooper, Grindall, Andrewes, Whitgift, Laud, Juxon, Sancroft, Gunning, Taylor, Tillotſon, Stillingfleet, and many others. From thence, to name the many other learned men of our nation, famous in philoſophy, hiſtory, mathematics, aſtronomy, geography, navigation, law, and phyſic, were to write another volume, and therefore I ſhall lay it aſide for the preſent, to tell you that the word *Learning* is taken in a narrower ſenſe among ſome miſtaken Engliſhmen than among other nations. We ſeem to reſtrain it only to the book; and

whereas, indeed, any artiſan whatſoever, if he know the ſecret and myſtery of his trade, may be truly called a learned man, and indeed the uſefulleſt ſort of learned men; for, without them, we might want the neceſſary accommodations of life, and commerce with other nations, by which iſlands grow wealthy at home, and formidable abroad; and ſuch ought to be preferred, with reſpect to the ſubſiſtence of a country, before thoſe Polymathiſts that ſtand poring all day in a corner upon a moth-eaten author, and converſe only with dead men. The Chineſes, who are the next neighbours to the riſing ſun on this part of the hemiſphere, and conſequently the acuteſt, have a wholeſome piece of policy, 'The ſon is always of the fa-'ther's trade;' and it is all the learning he aims at, which makes them admirable artiſts; for, beſides the dextrouſneſs and propenſity of the child, the father is more careful to inſtruct him in the myſtery; and this general law or cuſtom, keeps their heads from rambling after book learning, and other vocations, which is the extravagant humour of our country. There is not a ſimpler animal, and a more ſuperfluous member of a ſtate, than a mere ſcholar, a ſelf-pleaſing ſtudent, who is,

——*Telluris inutile pondus* *,

The

* Howell's Fam. Let. part ult. p. 13.

The Goths forbore to deſtroy the Greek and Italian libraries, that books might ſtill keep them ſoft, ſimple, or too cautious in warlike affairs. And therefore old Rome ſeems to me to have been of much greater value, both for peace and war, than that learned Rome that ruined itſelf. Add to this, that the exceſſive number of thoſe which converſe only with books are ſuch, that one cannot live for another, according to the dignity of the calling; a phyſician cannot live for a phyſician; a lawyer, civil or common, cannot live for lawyers; nor a divine for divines. Moreover, the multitudes that profeſs theſe three beſt employments, eſpecially the laſt, make them of far leſs eſteem.—Mont. Eſſ. Eng. p. 56.

CHAP.

CHAP. XXIV.

Liberty of the Subject, how to be underſtood, and the care to preſerve it.

PUBLIC good and the liberty of the ſubject, are two excellent words when they are honeſtly and peaceably intended. The ancient Romans had liberty in ſo high an eſteem, that they made it one of their Goddeſſes, dedicated temples in honour of it, and all that endeavoured to oppoſe it, they puniſhed with interdiction, relegation, deportation, and the like. Liberty is the greateſt glory of the people, which all ſorts of men are ſo tenacious of, that they will endeavour to ſecure it with the hazard of their lives and fortunes. But then great care is to be taken, that we are not abuſed with words for things; for if liberty is not bounded by the laws of religion, reaſon, and diſcretion, it is the greateſt makebate in the world, and tends directly to the ruin of every community, by that known rule, 'That the beſt things cor-'rupted become the worſt.' Liberty perverted into contention for ſuperiority, is but trepaning and

and deluding men into real ſlavery; catching them with words, decoying them into nets and ſnares; and inſtead of putting men upon conſidering every thing in its proper place, and one thing with relation to another, according to the weight, reaſon, and importance of the action, before we proceed to complain; it indulges intemperate heats and hearſays, tranſports men into a ſeditious belluine liberty of ſaying and doing what they pleaſe, and ſo by thinking to aſſert their liberties, are taught by ſeditious men to deſtroy them; for there is no ſuch thing in the world as abſolute freedom. It is freedom from tyranny, oppreſſion, invaſions of common rights, from arbitrary impoſitions, illegal exactions, and other ill effects of a deſpotic power, that was contended for in the following examples.

When Maximus, to enlarge his own territories, made war againſt the city of Aquileia in Italy, the women cut off their hair from their heads, and converted them into bow-ſtrings for the uſe of the ſoldiers, to ſhoot arrows againſt the invaders of their liberties. The ſame was alſo done ſometime at Rome, when that city was diſtreſſed by the enemy, and in commemoration of the ladies zeal in the ſervice of their country, the ſenate dedicated a temple to Venus

nus the Bald.—Pezel. Mellific. Hiſt. Tom. 2. p. 219.

The caſtle of Meſſada, wherein were nine thouſand men, beſides women and children, and ſtored with proviſions for many years, being beſieged and hardly preſſed by the Romans, and no hopes left of eſcaping ſervitude; they reſolved to preſerve their liberties by a voluntary death; therefore chuſe out ten men to kill all the reſt, who having performed that bloody office, caſt lots which of them ſhould kill their ſurviving fellows. The man deſigned to that ſervice having diſpatched the other nine, ſet the palace on fire, and then killed himſelf. None eſcaped but two women and five children, that hid themſelves in a vault, and gave this relation to the Romans at their entering the caſtle. —Joſeph de Bello Judaico. l. 7. c. 28. p. 761.

The Tacchi a people in the remote parts of Aſia, having war with the Greeks, and being in danger to be captivated by them, threw themſelves deſperately from high and ſteep rocks; and the women followed the example of the men, firſt throwing down their own children, and then themſelves.—Clark's Mir. c. 78. p. 351.

Johannes Baſilides that tyrannical and inhuman Duke of Muſcovy, ſtudied the art of oppreſſing and ruining his ſubjects; and that he might

might excel all others in laying ſtrange impoſitions upon them, he exacted from his people a tribute of ſweat, and a certain number of nightingales to be paid him in the midſt of winter, when there was none to be found in the country; but theſe and other oppreſſions coſt him the revolt of his ſubjects, and the loſs of his dominions and life.—Cauſ. Hol. Court. Tom. 2. p. 399.

The Clergy, the Barons, and Commons of England, depoſed King John five hundred years ago, and elected Louis of France; the grounds of whoſe proceedings againſt him were, for regaining thoſe franchiſes that were notoriouſly invaded by that arbitrary Prince, and are contained in the Great Charter of England.

King Edward II. tracing the ſame arbitrary methods, the Barons ſent him word, 'That unleſs he put away Peirce Gaveſton, 'That corrupted his councils and ſquandered his revenue, and alſo addicted himſelf to govern by 'the laws of the land, they would with one 'conſent riſe in arms againſt him as a perjured 'perſon:' And ſo they did, and beheaded his minion Gaveſton, notwithſtanding the King's earneſt ſolicitation to ſpare his life.—Truſſel's Hiſt. p. 206.

King Richard II. being lapſed into the ſame misfortune of affecting a tyrannical government

ment, a Parliament was called without the King's conſent; and though he reſigned his Crown to the Duke of Lancaſter, yet the Parliament then ſitting, being of opinion that this abdication was not ſufficient to build upon, becauſe the written reſignation might be the effect of fear, and ſo not voluntary and ſpontaneous, they proceeded to a formal depoſition in the names of all the Commons of England. The articles exhibited againſt him were twenty-nine in number, of which two were, that he affirmed, 'That all law lay in his own head, and that 'all the lives and eſtates of his ſubjects were in 'his hands to be diſpoſed of at his pleaſure.'—Truſſel. l. 2. p. 43.

Illegal taxes were one of the pretences that begat the rebellion againſt King Charles I. and though aſſerted to be lawful by the majority of the Judges, and was but a mite in compariſon with a mountain, of what the complainers when in power laid upon the people themſelves, yet it is wonderful to obſerve, how it infatuated the people into all the perverſe actions of folly and madneſs. Liberty of the ſubject was the cry in all thoſe bloody wars, and they kept up that noiſe by artifice till the Parliamentarians had ſerved their purpoſe in deſtroying the beſt of Kings and governments, and enſlaving the whole nation under the tyranny of the worſt of

their fellow ſubjects. So great an aſcendant had the word liberty upon a miſguided people, that they pleaſed themſelves with the name only, and loſt the thing itſelf.

What cauſed all the misfortunes of King James II. but a perſuaſion that he had invaded the rights, and infringed the liberties of the people; which we ſee the people were ſtill ſo careful to preſerve, that, in the midſt of their zeal and joy to enthrone his ſucceſſor King William III. before the Convention would let him poſſeſs the crown of England, the Lords and Commons preſented him with a remonſtrance of the ſeveral abuſes and incroachments of former reigns upon the liberties and privileges of the people; and, till he had promiſed to grant all their claims and demands of rights and liberties, and that no declarations, judgments, or proceedings, to the prejudice of the people, ſhould not in any way hereafter be drawn into conſequence or example: Which claims of right have ſince paſſed into an act of Parliament.

CHAP.

CHAP. XXV.

Of Life, how Overprized by ſome, and Undervalued by others.

LIFE, like the harmony of the world, is compoſed of the contrarieties of ſeveral notes, ſweet and harſh, ſharp and flat, ſprightly and ſolemn. It is chequered with variety of circumſtances; ſometimes it ſwells with a proſperous fortune, other while it ebbs into the loweſt degree of adverſity, and ſeldom admits of conſtancy and durability. Good and courageous men do only put ſuch a value upon life as is requiſite, while weak and timorous ſouls anticipate its troubles by fearful apprehenſions, and ſo fall under them before they come. Others moleſt themſelves with futurities; and, inſtead of endeavouring to prevent impending miſchief, ſeem to invite them by expectation. He eſteems life at a juſt rate, that neither fondly loves, nor fooliſhly hates it; that employs it wholly in doing good; and, from its uncertainty, makes his reſolve to live well while he lives, and leaves the length

length or ſhortneſs of the time to the determination of Heaven. Life, at beſt, is but a walking ſhadow, a poor player, that frets and ſtruts a ſhort time upon the ſtage of the world, and then is heard no more; a tale that is told by an idiot, full of noiſe and fury, and ſignifies nothing at all; and yet we ſee the world runs into extremes about it; for ſome are over deſirous of it, while others throw it away upon every trivial occaſion; but few employ it to the ends it was deſigned for.

Dyoniſius, the tyrant of Syracuſe, from a juſt apprehenſion of his infamous life, was ſo fearful to loſe it, that he removed his friends from court, and put himſelf into the hands of barbarian aliens. He was in ſuch fear of barbers, that he taught his own daughters to ſhave him; and, when they were grown to maturity, he durſt not ſuffer them to come ſo near his throat with a razor; and therefore inſtructed them how to burn off his hair and beard with the white filmes of walnuts. He durſt not enter his wife's apartment before the room and bed were narrowly ſearched. When he diverted himſelf in playing at ball, he commonly delivered his cloak and ſword to a boy he loved and truſted; upon which one of his familiar friends ſaid to him in a jeſting manner, 'Now you put

'your

'your life into the boy's hands;' at which the boy ſmiling, and the tyrant obſerving it, he commanded them both to be killed immediately; one for inſtructing him how to kill him, and the other for ſeeming to conſent to it with a ſmile; but, notwithſtanding all his care and fear, he at length periſhed by the hands of his ſubjects.—Lonic. Theat. p. 356.

Henry Beaufort, the wealthy Cardinal of Wincheſter, being ſtruck with a diſeaſe that his phyſicians told him would not terminate but in death, he murmured and complained at his deſtiny, ſaying, 'What a hard caſe is this, that 'death will not be bribed! Muſt I die with all 'my riches? Will all my money ſignify no-'thing? If the whole kingdom of England 'would ſave my life, I am able to procure it by 'policy, or buy it with money; and muſt I 'die, O unhappy man that I am?' It ſeems this Cardinal was different from the opinion of the ancients, who thought it a happineſs to die when there was more ill than good in living, and that, to preſerve life to one's own torment and inconvenience, is contrary to the very rules of nature, as theſe old laws inſtruct us *.

Happy is death, whenever it ſhall come,
To him to whom to live is troubleſome;

Whom

* Baker's Chron. p. 270.

Whom life does perſecute with reſtleſs ſpite,
May honourably bid the world good night;
For infinitely better 'tis to die,
Than to prolong a life of miſery.

C. Mecaenas, the celebrated friend and favourite of Auguſtus, was ſo in love with life, and terrified at the apprehenſions of death, that he was wont to ſay, he cared not what he endured ſo long as he did but live; of which theſe verſes are to be applied:

Debilem facito manu,
Debilem pede coxa,
Tuber adſtrue gibberum,
Lubricos quate dentes,
Vita dum ſupereſt bene eſt.

'Let me be lame of my hands and feet, let 'me have a huge bunch on my back, and all 'my teeth be ready to drop out of my mouth, 'it will ſignify nothing to me ſo I may but 'live.'—Zuing. Theat. vol. 1. l. 1. p. 38.

Antigonus, obſerving that a ſoldier under his command was a man of ſuch true courage, that he was more ready to engage in any hazardous enterprize than the reſt of his comrades, and yet withal taking notice that he was a very ſickly infirm man, took ſpecial care for his recovery;

very; and, having accompliſhed it, the King obſerved that he did not, in his future ſervice, puſh on with ſuch vigour and bravery as formerly; and, aſking him what occaſioned it, the ſoldier told the King, 'That he had done himſelf 'that injury in curing him of his dangerous diſ-'temper; for,' ſays he, 'when I carried a diſ-'eaſed body about with me, I cared not what 'became of it; but now I am in health, and 'enjoy the comforts of life, I am willing to pre-'ſerve it.'—Clark's Mir. c. 79. p. 354.

But others have been as prodigal of their lives as the foregoing examples were covetous of theirs. Lucius Arruntius killed himſelf to eſcape future evils. Granius, Silvanus, and Statius Proximus, after having been pardoned by Nero, laid violent hands upon themſelves; either diſdaining to live by the favour of ſo wicked a man, or that ſome time or other they might be troubled to procure a ſecond pardon, conſidering the proclivity of his nature to credit accuſations againſt worthy men. Spargatizes, the ſon of Queen Tomyris, being priſoner of war to Cyrus, made uſe of the firſt favour Cyrus ſhowed him, in commanding him to be unbound, to kill himſelf, having pretended to no other benefit of liberty, but only to take revenge upon himſelf for the diſgrace of being taken. Goges, governour in Bion for King Xerxes,

Zerxes, being beſieged by the Athenian arms under the conduct of Cymon, refuſed the conditions offered, that he might return into Aſia with all his wealth, impatient to ſurvive the loſs of a place his maſter had given him to keep; therefore, having defended the city to the laſt extremity, nothing being left to eat, he firſt threw all the gold, and whatſoever elſe the enemy could make booty of, into the river Strymon; and, after cauſing a great pile to be ſet on fire, and having cauſed the throats of all the women, children, concubines, and ſervants, to be cut, he threw their bodies into the fire, and at laſt leaped into it himſelf. Sextilla, the wife of Scaurus, and Prexro, the wife of Labro, to encourage their huſbands to evade the danger that preſſed upon them, wherein they had no other ſhare than mere conjugal affection, voluntarily expoſed their own lives to ſerve them in extreme neceſſity, for company and example. What they did for their huſbands, Cocceius Nerva did for his country, with leſs utility, though with equal affection. This great lawyer, flouriſhing in health, riches, reputation, and favour with the Emperor, had no other cauſe to kill himſelf, but the ſole compaſſion of the miſerable eſtate of the Roman republic. Nothing can be added to the nicety of the death of the wife of Fulvius, a familiar favourite of Auguſtus.

Auguſtus. Auguſtus having diſcovered that he had vented an important ſecret he had entruſted him withal, one morning that he came to make his court, received him very coldly, and looked frowningly upon him. He returns home full of deſpair, and ſorrowfully told his wife, that, being fallen into this misfortune, he was reſolved to kill himſelf: To which ſhe roundly replied, 'It is but reaſon you ſhould, ſeeing, 'that having ſo often experimented the incon-'tinency of my tongue, you could not learn, 'nor take warning: But let me firſt kill my-'ſelf;' and ſo, without any more diſpute, run herſelf through the body with a ſword; and her huſband followed her example. Philip having forcibly entered Peloponneſus, and ſome one ſaying to Damidas, that the Lacedemonians were likely to ſuffer very much, if they did not in time reconcile themſelves to his favour. 'Why you pityful fellow (replied he) do you 'talk at this rate? What can they ſuffer that 'do not fear to die?' A Lacedemonian boy taken by Antigonus, and ſold for a ſlave, being commanded by his new maſter to ſome baſe employment; 'Thou ſhalt ſee,' ſays the boy, 'whom thou haſt bought; it would be a ſhame 'for me to ſerve, being ſo near the reach of li-'berty;' and having ſo ſaid, threw himſelf from the top of the houſe. Antipater ſeverely

threatened the Lacedemonians, that he might the better incline them to conſent to his demands; 'If thou threateneſt us with more than 'death,' replied they, 'we ſhall die the more 'willingly:' And to Philip, having writ them word that he would fruſtrate all their enterpriſes, 'What, wilt thou hinder us from dy-'ing?' This is the meaning of the ſentence, 'That the wiſe man lives as long as he ought, 'not ſo long as he might.'—Mont. Eſſ. Engl. l. 2. p. 43.

Some men have thrown away their lives, and coveted death, out of hope of a greater good. As Cleombrotus Ambraciota, having read Plato's Phaedo, entered into ſo great a deſire of the life to come, that, without any other cauſe, he threw himſelf into the ſea. When Threcion perſuaded Cleomenes to deſpatch himſelf, by reaſon of the ill poſture of his affairs; Cleomenes, with a courage truly Stoic and Lacedemonian, rejected his advice, as poor and unmanly: 'That,' ſays he, 'is a remedy that can never 'be wanting, and which a man is never to make 'uſe of while there is but an inch of hope 'remaining; telling him, that it was ſometimes 'conſtancy and valour to live; that he would 'that even his death ſhould be of uſe to his 'country, and would make of it an act of ho-'nour and virtue.' Threcion, notwithſtanding,

ing, thought himſelf in the right, and did his own buſineſs; and Cleomenes after did the ſame, but not till he had firſt tried the utmoſt malevolence of fortune.—Ibid. p. 49.—p. 37.

Theſe actions may be called Heroic Braveries; but certainly they are in the wrong that practice them; for all the inconveniencies in the world are not conſiderable enough, that a man ſhould be guilty of ſuicide to avoid them: Nor ought we to quit the garriſons of our bodies without the expreſs leave of the Deity, who has placed us in them. It appertains to God, who hath put us into this world, not for ourſelves only, but for his glory, and the ſervice of others, to diſmiſs us when it ſhall beſt pleaſe his goodneſs, and not for us to depart without his licence, nor any other way but what he is pleaſed to direct; for otherwiſe, our country has an action of manſlaughter good againſt us, and we ſhall be puniſhed in the next world as deſerters of our duty.

Gods! life's your gift; then ſeaſon't with ſuch fate,
That what you mean a bleſſing prove no weight.
Let me to the remoteſt part be whirl'd
Of this your plaything, made in haſte, the world:
But grant me quiet, liberty, and peace;
By day what's needful, and at night ſoft eaſe:

The

The friend I truſt in, and the ſhe I love:
Then fix me, and if e'er I wiſh remove,
Make me as great, that's wretched as you can;
Set me in pow'r, the woful'ſt ſtate of man;
To be by fools miſled, to knaves a prey,
But make life what I aſk, or take't away.

Otw.

CHAP.

CHAP. XXVI.

Likeneſs of ſome Men to others, in Face, Features, and Conditions.

I HAVE already diſcourſed the likeneſs of faces in p. 216. and therefore ſhall only and briefly treat hereof *likeneſs in condition;* the ſame introduction ſerving for both.

A certain fiſherman, in the kingdom of Sicily, was exactly like the Proconſul Sura, not only in features and phyſiognomy, but in the manner of ſetting his mouth when he ſpoke, and in drawing it up into a purſe; and, as if they had been born in nutting time, they alſo both huddled in their ſpeech, as if their words had been ſet in cluſters.—Plin. l. 7. p. 162.

At the city of Bazil, in Switzerland, lived two brothers that were twins of the ſame birth, in the ſeventh month, that ſo exactly reſembled one another in the features and proportion of bodies, that, ſays my author, I have often talked with one, inſtead of the other, though I knew them both very well, and had frequent converſation

ſation with them in different affairs; and, which is more, they had the ſame reſemblance in their natural inclinations, that, as they have often told me, what ſecretly came into the mind and purpoſe of one brother, was alſo thought upon and reſolved by the other at the ſame juncture of time; and, what was yet more extraordinary, when one was ſick in Campania di Roma in Italy, the other was as much indiſpoſed under the ſame diſtemper at Brazil in the Switz Cantons.—Plat. Obſerv. 3. p. 752.

Menardus and Gerardus, twin-brothers and natives of France, were both born on the ſame day and hour; both on the ſame day were conſecrated Biſhops, the one of the dioceſe of Rhotomage, and the other of Noviodunum; they both affected the ſame ſtudies and recreations, had antipathy to the ſame things, and died both in one and the ſame day, month, and year, of our Lord.—Fulgoſus, l. 1. c. 6. p. 188.

There were two young children that were brothers, at Riza, a city of Provence, in the kingdom of France, who had ſuch an exact reſemblance of one another in all the accidents of this life, that, if one enjoyed the ſmiles of fortune, the other, at the ſame time, had ſome lucky hit. If one was afflicted with the headake, the other was ſenſible of the like indiſpoſition at the ſame moment. If one of them was

ſleepy,

ſleepy, the other muſt take a nap; and, if one was melancholy, the other could not put himſelf into a poſture of being merry; ſo alike were they in every thing.—Gaffer. Curios. c. 6. p. 220.

Polyſtratus and Hippoclides were born upon the ſame day, were ſchoolfellows; and both, as philoſophers, followed the ſentiments of their maſter Epicurus; both run the ſame courſe of fortune; and both ſickened at the ſame moment of a like diſtemper, and recovered at the ſame inſtant.—Val. Max. l. 1. c. 8. p. 32.

It is no unnuſual thing to find children ſucceed their parents, not only with bodily marks, but in a likeneſs of humours, complections, and inclinations of the mind; as was philoſophically ſaid by Horace to a young man that had not only his father's features and lineaments of body, but all the good qualities of his inward man,

Inſtillata Patris virtus tibi,
Fortes creantur fortibus, et bonis.
L. 4. Ode 4.

Thou haſt thy Father's virtues with his blood;
For the brave ſtill ſpring from the brave and good.

CHAP.

CHAP. XXVII.

Of the Loquacity of ſome Perſons, and their Inability to retain Secrets.

GREAT talkers are one of the plagues of ingenious converſation, in deafening the company with eternal babbling; for, though their memories ſupply them with an entire review of things, yet they derive their narratives from ſo remote a foundation, and crowd them with ſo many impertinent circumſtances, that, though the ſtory be good in itſelf, yet they make a ſhift to ſpoil it, and leave you in doubt whether you are obliged to curſe the ſtrength of their memories, or the weakneſs of their judgments; who, while they were in queſt of a handſome period to wind up the ſcene, are ſo perplexed and entangled in their oratory, that they know not what they ſay. Much talking is ſeldom free from impertinence; and then the babler, like an unbraced drum, is able to beat a wiſe man out of his wits. Nature has fenced in the tongue with a double guard of teeth and lips, that it might not break looſe to the injury of

the owner. It was a good advice given by Mr Hoſkins, when he was in the Tower, 'Vincula 'da linguae, vel tibi lingua dabit.'—'Tye up 'thy tongue to its good behaviour, leſt it, ta-'king too great a liberty, does clothe the own-'er with a ſtone-doublet, or render him a trou-'bleſome impertinent coxcomb.' In taciturnity, there is always ſafety; but they that are forward in ſpeaking, are generally ſhamed and cenſured. Among other misfortunes that attend loquacity, this is none of the leaſt, that, as they are unable to keep a ſecret, ſo they are ſeldom truſted with one, and conſequently unfit for friendſhip or converſation.

The Genoueze ſent two ambaſſadors to the Pope, to negociate ſome affairs of conſequence; but they coming at a time when the Pope was indiſpoſed, their audience was delayed, and not obtained without great difficulty, and a promiſe that the ambaſſadors, in conſideration of the illneſs, ſhould not give him the trouble of making long ſpeeches, but proceed immediately to their buſineſs. The ambaſſadors appeared, and, contrary to promiſe, the firſt made a tedious harangue, that gave ſuſpicion of his being impertinent, as well as troubleſome. Having concluded, his colleague began, and ſeeing the Pope uneaſy, ſaid, 'I have only this to ſay in

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'the name of my maſters, the States of Genoua, 'that, if your Holineſs refuſes to comply with 'their demands, my colleague has orders to 'repeat the ſame ſpeech over again.' The Pope ſmiling at the witty reprimand of the other ambaſſador's impertinent prolixity, he granted their requeſts.—Ricaut. Lives of the Popes.

The ambaſſadors of Samos, prepared with a long and elegant oration, came to Cleomenes King of Sparta, to incite him to a war againſt the tyrant Polycrates, who, after he had heard their harangue with great gravity and patience, gave them this ſhort anſwer: 'As for your ex-'ordium, I have quite forgot it; the middle of 'your ſpeech I do not well remember; but, for 'the concluſion, which contains all that you 'came about, I will do what your maſters de-'ſire I ſhould.' An excellent way of ſhewing the vanity, and confounding the impertinence, of great talkers. The Athenians were to chooſe one of two architects for a ſurveyor of a very great building they had deſigned; of which, firſt, a pert affected fellow offered his ſervice in a long premeditated diſcourſe upon the ſubject, and, by his oratory, inclined the voices of the people in his favour; but the other expreſſed himſelf more to the purpoſe in theſe words, 'Lords of Athens, all that this man hath ſaid I 'will do.'—Mont. Eſſ. Engl. Lib. 1. p. 262.

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Great talkers, women, and common drunkards, are never to be truſted with a ſecret, eſpecially the former, becauſe their own amours or vanity will diſcloſe it. They will ſay any thing rather than be ſilent. And of the latter Joſephus tells us, that, by giving an ambaſſador information that the enemy had ſent to him his full doſe of liquor, he wormed out his ſecrets. Yet we find the contrary in ſome great inſtances. For Auguſtus, committing the moſt inward ſecrets of his affairs to Lucius Piſo that conquered Thrace, he never found him faulty in the leaſt; no more than Tiberius did Caſſius, with whom he entruſted his whole counſels; tho' we know they were both ſo given to drink, that they have often been fain to carry both the one and the other drunk out of the Senate. And the deſign of killing Caeſar was as ſafely communicated to Cimber, though he would ſometimes be drunk, as to Caſſius, that drank nothing but water. But theſe, being exceptions from the general maxim, had, it ſeems, a better uſe of their retentive faculties than common bablers, that throw up all that comes uppermoſt.

The ſecrets of a particular friend are ſacred, and we ought to keep them faithfully, or refuſe to hear them. But the ſecrets of a Prince are very troubleſome and dangerous; for, accor-

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ding to the ſaying of Hiero King of Syracuſe, 'Princes do not only hate thoſe that diſcover 'their ſecrets, but alſo thoſe that know them.' So that Philippides, in my opinion, anſwered King Lyſimachus very diſcreetly, who aſking him, 'What of his eſtate he ſhould beſtow up-'on him?' What you pleaſe, (ſays he), pro-'vided it be none of your ſecrets.' A ſecret repoſed by a Prince in his confident cauſes both fear and jealouſy, leſt thoſe ſecrets which have paſſed from the ears to the heart ſhould in time paſs from the heart to the tongue. Beſides, it often happens that a Sovereign, repenting of having imparted his ſecret to a perſon that afterwards he finds cauſe to ſuſpect, he will ſecure his ſecret by the death or baniſhment of his quondam confident.

CHAP.

CHAP. XXVIII.

Of the Paſſion of Love, and its Effects.

Love is a commotion of the ſoul, produced by the motion of the ſpirits, which inciteth her to join herſelf, by his will, to objects that appear convenient and grateful to her. It is true, there are as many diſtinct ſorts of love as of objects to excite it; which yet agree in this, that they all participate of love. For example, the paſſion by which the ambitious are carried on to glory, the avaritious to riches, drunkards to wine, the libidinous to women, the honeſt to their friend, the uxorious to his wife, the good father to his children, &c. differ very much among themſelves, and yet ſo far reſemble each other, that they all participate of love. But the love of the firſt four aims at nothing but the poſſeſſion of their peculiar; nor have they indeed any thing of love for thoſe objects, but deſire mixed with ſome other ſpecial paſſions: Whereas the love of a parent to his children is ſacred; and that between man and wife is always

ways accompanied with deſire of fruition. The great care in the duties of love is to ſettle it upon proper objects; for, as Plutarch ſays very well of thoſe who are delighted with little dogs and monkies, 'That the amorous part which 'is within us, for want of a legitimate object, 'rather than be idle, will, after that manner, 'forge and create a frivolous and falſe one; 'but, when it is truly directed, is a flame ſo 'holy and ſo clear, that the white taper leaves 'no ſoot behind it.'

Love, the moſt generous paſſion of the mind,
The ſofteſt refuge innocence can find:
The ſafe director of unguided youth,
Fraught with kind wiſhes, and ſecur'd by Truth.
That cordial drop heaven in our cup hath thrown,
To make the nauſeous draught of life go down:
On which one only bleſſing God might raiſe,
In lands of Atheiſts, ſubſidies of praiſe:
For none did e'er ſo dull and ſtupid prove,
But felt a God, and bleſs'd his Power in Love.

Eurialus, the young and beautiful Count of Auguſta, attending the Emperor Sigiſmund at Sienna, fell paſſionately in love with a curious piece of womankind in that city, named Lucretia. The virgin alſo, who, for her tranſcendent beauty, was generally called the ſecond Venus,

Venus, was no leſs an admirer and lover of him; and their loves grew every day ſtill more vehement, inſomuch that, when the Emperor removed his court to Rome, and Eurialus was obliged to leave his dear ſoul behind him, ſhe was ſo apprehenſive of his abſence, and ſo unable to endure it, that ſhe died with grief and ſorrow. Eurialus having notice of the ſurpriſing and fatal accident, though, by the well adapted advices and conſolations of his friends, he was contented to ſurvive her, yet it had ſuch an effect upon him, that, from the day he received the news of her death to his own, he never was ſeen to laugh, or take delight in any thing, but went penſive and mourning to his grave.—Marcel. Donat. Hiſt. Med. mirab. l. 1. c. 13. p. 187.

Leander, a young man of Abydos, a fortreſs in Aſia, oppoſite to Seſtos in Europe, on the Helleſpont, both which are now called the Dardanelli, fell deeply in love with a beautiful virgin at Seſtos, named Hero. Leander had for ſome time accuſtomed himſelf in the night to ſwim over the Helleſpont to his love, ſhe holding up a flambeau from a high tower to direct him where to land. This cuſtom continued long between them with ſecrecy and ſafety, till, venturing one night, when the ſea was rough and tempeſtuous, he was unfortunately caſt away.

The waves threw his dead body on the ſhore at Seſtos, where Hero, from a tower, beholding it, and not deſiring to live when her other life was gone, threw herſelf from the top of a tower into the ſea, and accompanied her lover in death.

Pyramus, a young gentleman of the city of Babylon, was paſſionately in love with Thyſbe, a next neighbour's daughter of the ſame place; but the parents, on each ſide, not approving it, they were both ſo cloſely confined, that they had no opportunity to promote or continue their amours; but, through the chink of a wall between the two houſes, where they appointed to meet under a mulberry tree, without the walls of the city. Thyſbe came thither firſt, and was ſet upon by a lion, from whom ſhe made her eſcape; but, happening to let her veil drop, the lion tore and bloodied it, while ſhe took ſhelter in a cave. Pyramus coming and finding his miſtreſs's veil bloody, thought ſhe had been devoured, and ſo, in deſpair, killed himſelf. Thyſbe returning, and finding her lover dead, fell alſo upon the ſame ſword, and put an end to her days.—Vid. Letter P. in Dannet's Dict. of Greek and Roman Antiquities.

Eginardus, Principal Secretary of State to that great Monarch Charlemain, (whoſe ambition was much higher than his birth), made love

love to one of the Emperor's daughters, and ſhe conſidering him as a perſon that had raiſed himſelf by his merits, received his amours, and gave him opportunity, in winter-nights, to viſit her in her own apartment, where they improved their loves, by converſation, into mutual endeared affection; but, ſtaying there one night very late, at his departure they ſaw a great ſnow had fallen, which put them both into great perplexities, for fear his foot ſhould be known, and his life in danger, for viſiting the King's daughter privately without his licence; to prevent which, ſhe took the gentleman upon her back, and carried him the length of the court to his own lodgings, without ſuffering him to ſet his foot upon the ground; ſo that, if inquiry had been made next morning, no footing would have appeared but her own; but it ſo happened, that Charlemain, who was a ſtudious Prince, and induſtrious in public affairs, was up in his ſtudy, and ſeeing this witty contrivance, was in debate with himſelf whether he ſhould be angry or pleaſed. Next day, in a great appearance of the nobility, his daughter and Eginardus being preſent, he demanded, 'What puniſhment that ſervant was liable to 'that employed a King's daughter in the office 'of a mule, and made himſelf be carried on 'her back through the ſnow in the night,

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'and in very ſharp and piercing weather?' All the Lords ſoon gave their opinions, that ſo inſolent a wretch ought to ſuffer a ſevere death. The Princeſs and the Secretary were under a dreadful ſurpriſe, looked ghaſtly upon one another, and expected nothing leſs than to be flead alive. The Emperor, perceiving them under a terrible conſternation, ſmiled on his Secretary, ſaying, 'Eginardus, hadſt thou loved my 'daughter, thou ſhould have addreſſed thyſelf 'to her father for his conſent, in the omiſſion 'whereof thou haſt deſerved death; but, to re-'lieve you both from your frights and fears, 'inſtead of taking away one, I will give thee 'two lives; here, take thy beautiful and kind 'portreſs to wife, fear God, and love one ano-'ther.' How theſe lovers were on a ſudden tranſported into extaſies of joy and happineſs, I leave the reader to imagine.—Cauſin. Hol. Court. tom. 2. Max. 12. p. 403.

In the days of Paganiſm and Idolatry, under the Seventh Perſecution, a Chriſtian virgin named Theodora, celebrated for virtuous life, was condemned to the ſtews, where her chaſtity was to be violated by all that would attempt it. She was no ſooner committed to that loathſome place of ſin and ſhame, but ſeveral briſk ſparks were ready to enter the houſe, to put the ſentence in execution; but, a man that loved her

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extremely well, who was called Dydimus, dreſſing himſelf in the habit of a ſoldier, ſaid he would have the firſt turn, and huffed and bluſtered at ſuch a rate, that the reſt gave him way. He went in to her, and perſuaded her to change clothes with him, and ſo eſcaped. Dydimus appearing to be a man, was brought before the Preſident, and, confeſſing the fact, was condemned. Theodora, hearing her lover was like to die, in hopes to excuſe him, came and preſented herſelf as the guilty perſon; but the mercileſs heathen Judge cauſed them both to be executed.—Lonicer. Theat. p. 420.; Clark's Mirror, c. 57. p. 230.

The proverb holds, that, to be wiſe and love,
Is hardly granted to the Gods above.
A general doom on all mankind is paſt,
And all are fools and lovers, firſt or laſt.

Michael Seigneur de Montaigne tells us a pretty ſtory of love between goats and ſucking children. All about where I live, ſaith he, when the country-women want ſuch of their own, they call goats to their aſſiſtance. I have at this time two footmen that never ſucked women's milk more than eight days after they were born. Theſe goats are immediately taught to come and ſuckle the little children, well knowing

knowing their voices when they cry, and come running to them; when, if any other than that they are acquainted with are preſented to them, they refuſe to let it ſuck; and the child, to any other goat, will do the ſame. I ſaw one the other day, from whom they had taken away the goat that uſed to nouriſh it, by reaſon the father had only borrowed it of a neighbour, that would not touch any other they could bring, and doubtleſs died of hunger.—Eſſ. vol. 2. p. 111.

Too many, ſays the ſame author, pretend to zeal in love, when it is nothing but luſt that fires them; therefore conqueſt, and entire poſſeſſion, is what womankind ought infinitely to dread: For, when they wholly ſurrender up themſelves to the mercy, fidelity, and pretended conſtancy of mankind, they run a mighty hazard; for thoſe virtues are very rare, and hard to be found.—Ibid. vol. 3. p. 157.

Poſtquam cupidae mentis ſatiata libido eſt,
Verba nihil metuere, nihil perjuria curant.

When mens deſires and luſts once ſated are,
For oaths and promiſes they little care.

CHAP.

CHAP. XXIX.

Of Love and Fidelity to one's Country.

NOTHING is ſo common in the mouths of ſome men, when they firſt lay their hand to the helm of government, as the public good. The noiſe and clamour they made about it ejected others to make room for them; but, no ſooner were they entered, but they forgot their country, and began to provide for themſelves at their country's coſt, and to gain riches and honours, by impoveriſhing the public. What they found fault with in the adminiſtration of their predeceſſors, they became guilty of themſelves, nay much worſe, when they thought themſelves rivetted to the crown, and demeaned themſelves as if their higheſt concern, when miniſters of ſtate, was to promote their own intereſt, whilſt they ſacrificed the public to fortune; by which they taught us to believe that all men in office are the ſame. Court mollifications have lately occaſioned wonderful changes among mankind. Have we not obſerved men of eminent abilities, cele-

celebrated integrity, and known love to their country, preferred to places at court, who had ſtemmed the current of arbitrary power, in defence of the laws and liberties of England; that ſoon after were promoting a new kind of ſlavery, in complaiſance to a court of their own modelling. They were ſome time thought men of good nature, veracity, and friendſhip; but, as ſoon as they came into play, learnt a figurative way of expreſſing themſelves, by words without meaning; changing good nature into mere artfulneſs; promiſing what they never meant to perform; and, inſtead of defending their country, tear and worry it at the pleaſure of griping greedy courtiers, who were left to inſtruct the reſt in the arts of ſelf-intereſt, tyranny, and oppreſſion. But former ages have been better; and, that this may mend, and ſhew themſelves true lovers of their country in reality, the following examples are exhibited.

Sylla, by an unaccountable train of ſucceſſes, having defeated Marius, gave poſitive orders that all the citizens of Praeneſte ſhould be put to the ſword, excepting one man, that was his particular friend; but he, being made acquainted with the bloody edict pronounced againſt the reſt of his fellow citizens, went and told the barbarous Sylla, 'That he ſcorned to live

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'by the favour of a tyrant, who intended the 'deſtruction of his country, and ſo voluntarily 'put himſelf into the number of thoſe that were 'ſentenced to be killed.'—Fulgos. l. 5. c. 6. p. 638.

The towns of Calais, and Key of France, being beſieged by the Engliſh, and reduced to the laſt extremity, John Lord of Vienna, who was governour of that garriſon under Philip of Valois, King of France, offered to ſurrender it upon the terms of enjoying their lives and goods without moleſtation; but King Edward of England, who lay before it, being angry that ſo ſmall a town ſhould coſt him ſo much trouble, and expence of blood and ammunition, would not accept thoſe propoſals, but had put them all to the ſword, if he had not been diverted by his wiſe council, who ſaid, 'That people of ſuch 'fidelity to their Sovereign, and love to their 'country, ought to be treated more humanely.' The King of England altered his former reſolutions; and offered to receive them to mercy, upon condition that half a dozen of the principal inhabitants ſhould come to him, bare-footed and bare-headed, with halters about their necks, and, kneeling, preſent him with the keys of the garriſon, leaving their lives to his diſpoſition. The Governour, upon the receipt of theſe propoſitions, aſſembled the people, and acquainting

them with the articles for ſurrendering the town, they were all under great ſorrow and trouble; when, of a ſudden, one named St Stephen Peter ſaid, 'Sir, I give God humble and hearty 'thanks for the riches he hath beſtowed upon 'me, but more for this opportunity of ſhewing 'that I value the lives of my countrymen and 'fellow-burgeſſes above my own; I will be one 'of the ſix to carry the keys to King Edward.' This brave reſolution encouraged one John Dare, and four others, to make a tender of their lives on the ſame errand; but not without abundance of good wiſhes, and floods of tears, from the common people, who ſaw them ſo willing to ſacrifice their lives for the public good. Without more trouble, and loſs of time, they addreſſed themſelves to the King of England, in the poſture aforeſaid, with the keys, having no other proſpect than that of certain death, and yet marched as chearfully as if they had been going to a feaſt. The ſight moving a compaſſion in the Queen and Engliſh Lords, they interceded with the King for their pardon, who without difficulty gave them all their lives. —De Serres. Gen. Hiſt. Fr. p. 174.

Cleomenes, the renowned King of Sparta, being reduced to great ſtraits by Antigonus King of Macedon, he ſent to Ptolomy King of Egypt for aſſiſtance, who would not comply with

with his requeſt, unleſs he ſent his mother and his ſon to him as hoſtages. Cleomenes was long before he propounded it to his mother, who, when ſhe heard it, ſaid with great chearfulneſs, 'Why, my ſon, did not you acquaint 'me with it before now? Come, get ready a 'ſhip preſently, and ſend me whether thou 'wilt, before feeble old age renders me inca-'pable of doing ſervice for my country.' Before her departure, they went both into the temple, and Crateſioloa perceiving her ſon full of ſorrow, ſaid, 'O King of Sparta, for ſhame, 'let nobody ſee us come out of the temple in a 'poſture that may diſhonour Sparta.' While ſhe was with Ptolomy, the Achaians endeavoured to conclude a peace with Cleomenes, but he would not conſent to it, for fear of endangering his hoſtages that were in the cuſtody of Ptolomy; which coming to the knowledge of his mother, ſhe wrote him word, 'Not to neglect 'doing any thing that might tend to the ho-'nour and welfare of his country, for the ſake 'of an old woman and a little boy.'

Memorable are the words of that bleſſed ſaint and martyr King Charles I. When that ſcandal of the law and mankind, Bradſhaw, would have had him owned the juriſdiction of their court of High Injuſtice, and anſwer to their falſe and infamous charge; his Majeſty replied,

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'For the charge, I value it not a ruſh; it is 'the liberty of the people of England that I 'ſtand for. For me to acknowledge a new 'court that I never heard of before, I that am 'your King, that ſhould be an example to all 'the people of England to uphold juſtice, to 'maintain the old laws; indeed I do not know 'how to do it.—I ſay again to you, ſo that I 'may give ſatisfaction to the people of England 'of the clearneſs of my proceedings, not by 'way of anſwer, but to ſatisfy them that I have 'done nothing againſt that truſt that has been 'committed to me, I would do it; but, to ac-'knowledge a new court againſt their privi-'leges; to alter the fundamental laws of the 'kingdom; you muſt excuſe me.—I am not 'ſuffered to ſpeak; expect what juſtice other 'people will have.—If I would have given way 'to an arbitrary courſe, to have all laws chan-'ged according to the power of the ſword, I 'need not to have come here; and therefore I 'tell you, and I pray God it be not laid to your 'charge that I am the martyr of the people.'—Hiſt. of Engl. oct. vol. 2. p. 261, 262, 266, 270.

It is pity theſe precious gems aforegoing ſhould be ſet in perpetual memory without a foil; and therefore I ſhall give you one. Oliver Cromwell, in all his words and actions, valued

valued himſelf upon his care of the public, which ſhewed him to be a hypocrite in perfection; for, notwithſtanding all his ſpecious pretences to the contrary, Cromwell invaded and betrayed the liberties of his country, and acted a more tyrannical part than all the Kings of England had done ſince the Norman invaſion to his own uſurpation.—Hiſt. Eng. vol. 2. p. 349.

CHAP.

CHAP. XXX.

Marriages Happy and Unhappy.

He that reſolves to marry has a great work in hand, and of ſuch conſequence as may make or mar him; for all the civil actions that are incident to man, there's not any that tends more to his infelicity or happineſs; therefore it concerns him not to be over haſty about it, nor take the ball before the bound. He muſt be cautious how he thruſts his neck into ſuch a yoke, whence he will never have power to withdraw it again; for the tongue uſeth to tie ſo hard a knot, that the teeth can never untie, nor Alexander's ſword cut aſunder among us Chriſtians. Let him that reſolves to marry, 'chooſe where he is ſure he can love, and re-'ſolve to love his choice:' Let love rather than lucre be his guide in this election; for though a concurrence of both be available, yet the latter ſhould rather be wanting than the firſt; the one is the pilot, the other but the balaſt of the ſhip, which ſhould carry us to the harbour of

of a happy life. A good marriage, if it be really ſo, is a ſweet ſociety of life, full of conſtancy truſt, and an infinite number of uſeful and ſolid offices, and mutual obligations. That ſo few are obſerved to be happy, is an argument of its price and value. A man may prudently manage his liberty while he has it in his own power; but it is in vain to kick when a man has once put on his fetters, for having ſubmitted to the obligation, he muſt confine himſelf within the laws of common duty, at leaſt do what he can toward it. In this caſe there remains nothing for him to do, but to endeavour to make that eaſy which falls to his lot, and by a wiſe uſe of every thing he may miſlike in marriage, turn it by degrees to be very ſupportable, which if neglected, might in time grow to an averſion.

When fixt to one, love ſafe at anchor rides,
And dares the fury of the winds and tides:
But loſing once that hold, to the wide ocean born,
It drives at will, to every wave a ſcorn.

Dryd.

Anthony Guivara has preſcribed excellent rules towards the making a happy marriage, and the firſt is a leiſurely choice, not to be too raſh and precipitate in his election, leſt marrying

ing in haſte, he repent at leiſure. Secondly that they ſhould be equal in years, for the contrary muſt needs miniſter a perpetual cauſe of ſuſpicion, and uneaſineſs to one another. If the man be old, and the woman young, he will be jealous, and ſhe will think herſelf tantalized; and with the Spaniſh woman will ſay, 'Mi ma-'rido et buen muſica, buen eſgrimidor, buen 'eſcrivano, excellente arithmetico, ſalvo que no 'multiplica,'—'my huſband is a good muſician, 'a good fencer, a good horſeman, a good pen-'man and an excellent arithmetician;' yet ſhe will be angry, becauſe he cannot multiply. To equality of years my author adds, the ſame touching birth, fortune, and conditions, but before them all to prefer good nature and education, for if the former be wanting, ſenſe and good manners will ſupply it.—Burt. Mel. par. 3. p. 579.

Francis Duke of Brittany, ſon of John V. having a propoſal made him of a marriage with Iſabella the daughter of Scotland, adding withal that ſhe was very homely bred, and without any manner of learning; the Duke anſwered, he liked her the better for that, for a woman is wife enough, that can keep herſelf out of the rain, and know her huſband's ſhirt from his doublet.—Mont. Eſſ. Vol. 1. p. 305.

Preferring love before riches, does much

conduce towards a happy marriage, and the contrary practice in marrying only for wealth, is both the moſt cruel and imprudent thing in the world; for ſociety is the main end of marriage, and love is the bond of ſociety, without which there can neither be found in that condition, pleaſure, profit, or honour. He then, or ſhe, that marries for ſo baſe an end as profit, without any poſſibility or proſpect of love, is guilty of the higheſt brutality imaginable, they are united to a carcaſe without a ſoul, and are as cruel to themſelves, as Mezentius was to thoſe wretches, who had the ill fortune to fall into his hands. This being alſo but too general a truth, 'That he who marries a woman 'he could never love, will, it is to be feared, 'ſoon love a woman he never married.'—Athen. Orac. Vol. 1. p. 31.

Mr Howel in his advice to his couſin Mr T. V. upon this ſubject, wiſhes him a better wife than Socrates had, who when ſhe had ſcolded him out of doors, as he was going through the portal, threw a chamber pot of ſtale urine upon his head, at which the philoſopher having been ſilent all the while, ſmiled, ſaying, 'I thought 'after ſo much thunder we ſhould have ſome 'rain.' If you light upon ſuch a wife as Socrates had, I wiſh you may have the ſame meaſure of patience, to ſuffer the gray mare ſometimes

times to be the better horſe. I remember a French proverb: *

La maiſon eſt miſerable et meſchante
Ou la poule plus haut que le coc chante.

Ill bode that hapleſs family that ſhews,
A cock that's ſilent, and a hen that crows.

Yet we have another Engliſh proverb almoſt counter to this, 'That it is better to marry a 'ſhrew, than a ſheep;' for, though ſilence be the dumb orator of beauty, and the beſt ornament of a woman, yet a phlegmatic dull wife is fulſome and faſtidious.

Few men have made a wife of a miſtreſs, but they have ſorrowfully and ſhamefully repented it. What an unhappy life do the poets feign that Jupiter led with his, whom he firſt enjoyed as a miſtreſs. It is, as the proverb ſays, 'Like 'a man that ſhits in his cap, and then puts it 'upon his head.'—Mont. Eſſ. p. 110.

Not that my verſe would blemiſh all the fair,
But yet, if ſome be bad, 'tis wiſdom to beware;
And better ſhun the bait, than ſtruggle in the ſnare.
Dryd.

CHAP.

* Famil. Lett Sec. 4 p. 109.

CHAP. XXXI.

Of Maſſacres in ſeveral Places.

We ſeldom read that maſſacres have been committed but upon ſome religious pretence, or that hell has broke looſe, and turned out the mob to commit ſuch barbarities as thoſe that ſet them on would be aſhamed to be ſeen in. The firſt has been exemplified in ſeveral places by the Papiſts upon Pagans, and thoſe they call Heretics, as appears by their own narratives; for they not only own it, but boaſt of it as a meritorious ſervice, which they call 'extending 'their faith into all parts of the world.' The other is the vulgar rout, the mad multitude, or a herd of phrenetic fools, puſhed on by ſeditious knaves to raiſe tumults, and make maſſacres as univerſal as fire and ſword could drive them.

In the year of our Lord 1281, Charles of Anjou, reigning in Sicily, his ſoldiers, being all Frenchmen, had ſo miſbehaved themſelves in the

the cities where they were garriſoned, that they became univerſally hated by the Sicilians, who therefore plotted the total ruin of the French, to free themſelves from a yoke that ſo long had galled them. Seignior John Prochyto, whoſe wife they had raviſhed, laid the deſign, and was moſt active in it, being aſſiſted by the Sicilian nobility and gentry. The deſign was at once to deſtroy all the French, and, which is ſtrange, though it was above eighteen months on foot, ſpread far and near among different ſort of people, yet it was kept undiſcovered. The ſignal was, that on Eaſter-day, when the bell ſhould toll to Even Song, all the Sicilians ſhould betake themſelves to their arms, and maſſacre all the French in Sicily; which was ſo punctually obſerved, that all the Frenchmen's throats were cut at the time appointed, without taking one priſoner, or ſparing women or children; and, that they might be ſure to deſtroy the whole breed of the French, they killed all their own country-women that were got with child by them. Eight thouſand were killed at that time; and thoſe that made their eſcapes into the fort called Sperling, were all famiſhed and ſtarved to death. This bloody maſſacre is to this day called in all Europe the Sicilian Veſpers.—Gault. Tab. Chron. p. 683.

Under

Under the Pontificate of Clement V. anno 1311, all the order of the Knights Templars, which began at Jeruſalem anno 118, and at firſt lived on alms; but growing rich, and refuſing obedience to the Patriarch of Jeruſalem, being all condemned to die by the Council of Vienne, Philip the Fair, King of France, incited to it by the Pope, and out of a covetous deſire of the confiſcation of their eſtates, encouraged informers to charge them with ſeveral crimes; and ſo theſe innocents were all executed. The great maſter of the order, with two others of the chief among them, one whereof was brother to the Dauphin of Viennois, were all burnt together at the ſame place. Matthew Paris ſays, they had 9000 rich convents; and the Order being extinguiſhed, moſt of their lands were given to the Knights of the Order of St John of Jeruſalem, then ſeated at Rhodes, but now at Malta. —Camer. Oper. Subciſ. cent. 1. c. 83. p. 389.

On the 6th day of April 1506, it being Sunday, certain perſons in the church of St Dominick at Liſbon, in Portugal, fancied they ſaw a crucifix in one of the chapels in that church, which caſt a wonderful light; upon which the prieſts cried out, 'A miracle, a miracle.' A new convert that had been a Jew, only ſaying, 'It was but the reflection of the ſun from the 'window upon the crucifix, which was covered

'with

'with glaſs;' the mob, without further examination of the matter, dragged him violently out of the church, and burnt him. The rabble aſſembling about the fire, one of the friars, with vehement ſpeeches, encouraged them to greater miſchief; while two other friars ran about the ſtreets, crying out, 'Hereſy, hereſy!' with crucifixes in their hands. About five hundred men immediately gathered together tumultuouſly in arms, who ſlew as many of the new converts, and burnt their bodies to aſhes. The number increaſing; on Monday morning they murdered men, women, and children, dragging them from the very altars, where they were fled for ſanctuary; ſo that this day above a thouſand periſhed. The ſame fury and villany continued the third day, to the ſlaughter of above 400 perſons; ſo that, in the whole, there were murdered above two thouſand, many of which were not new converts, but of their own nation and religion; for the deſire of robbing and ſtealing, and revenging private piques, ſoon ſurmounted their zeal for religion. The King was then at Avis; and, being highly offended at the inſolency of the multitude, he took away the city charter, and ſent the Prior of Crato, and the Baron of Alvito, to puniſh the offenders. Some of them were hanged; the goods of others were confiſcated; the three friars were burnt alive;

alive; and all that belonged to the monaſtery were baniſhed.—Hiſt. Portugal, Engl. p. 320.

War raging in France by reaſon of the Papiſts depriving the Proteſtants of their legal privileges, at laſt a peace was concluded between them; and, for aſſurance that it ſhould continue inviolably, a treaty of marriage was concluded, and to be ſolemnized between Henry of Navarre, chief of the Proteſtant party, and the Lady Margaret, the French King's ſiſter. To this marriage, where there was more blood ſhed, than wine drank at the wedding, the Queen of Navarre, and all the principal perſons among the Proteſtants, were invited, to cajole them with the hopes of a perpetual peace. Our Leiceſter and Burleigh were invited out of England, the Elector Palatine's ſon out of Germany, with many other perſons of note of that perſuaſion; that, being thus brought together, both they and the Evangelical Religion might at one ſtroke have their throats cut, or at leaſt be mortally wounded; for no ſooner was the marriage ſolemnized, but the ſignal was given about midnight, by the ringing of a bell; and the Proteſtants of all qualities and degrees were butchered, not only in Paris, where the wedding was kept, but through all the chief cities and towns of France, among whom were the Admiral Coligni, the Prince of Condé, and others; and

the King of Navarre was made a priſoner. This cruel maſſacre was, to the eternal infamy and reproach of France, committed in the year 1572. It extended to men, women, and children; and continued ſo long, that the principal rivers of the kingdom were almoſt covered with murdered bodies, and their ſtreams ſo ſtained and polluted with human gore, that they who dwelt at a great diſtance from the places where thoſe barbarous tragedies were acted, abhorred to uſe the waters of thoſe rivers, and, for a long time, would not eat the fiſh which were taken in them.—Heyl. Coſmog. l. 5. p. 374.

Mithridates King of Pontus was ſome time a friend and ally to the Romans, and joined with them againſt Ariſtonicus, who refuſed to admit the Romans into Pergamus, according to the laſt will and teſtament of the deceaſed King Attalus; yet afterwards, ambitiouſly aſpiring after the univerſal monarchy of Aſia, and finding the Romans were the only impediment in his way, in one night he plotted and effected the death of one hundred and fifty thouſand Roman ſoldiers, that were quartered in ſeveral places in Anatolia; for which the Romans ſufficiently chaſtiſed him afterwards, in diſpoſſeſſing him of all his dominions, and making his ſubjects tributary to the ſenate and people of Rome.—Zuin. Theat. vol. 2. l. 7. p. 552.

No

No leſs inhuman and barbarous was the maſſacre of the French Proteſtants at Merindol and Chabriers, who being condemned of hereſy by Minier, Preſident of the Council at Aix, in the year 1545, a party of ſoldiers ſet fire on the villages; which being ſeen by the inhabitants of Merindol, they fled, with their wives and children, into the neighbouring woods, where they were all either murdered or committed to the gallies. In Chabriers they uſed the young women and maids ſo barbarouſly, that they died immediately after it. All the men and women were put to the ſword, and the children rebaptiſed. Eight hundred men were murdered in a cave, and forty women put together into an old barn, and burnt. Yea, ſuch was the cruelty of theſe ſoldiers to thoſe poor women, that, when ſome of them had clambered to the ridge of the barn, with intention to jump down, the ſoldiers threw them back again into the fire with their pikes: So that we need not wonder at the monſtrous barbarity of Louis XIV. to the Proteſtants; for it ſeems tyranny, oppreſſion, and perſecution, is hereditary to the French Monarchs.—Heyl. Coſmog. p. 176.

Ethelred, younger ſon of Edgar, and King of England, was ſo outraged by the Danes, that he was compelled to purchaſe a peace with them at the annual payment of ten thouſand pounds, which

which in a ſhort time after they raiſed to forty-eight thouſand pounds, under the name of Dane Gelt; and, ſeeing there was like to be no end of theſe exactions, and that his ſubjects were greatly impoveriſhed, the King iſſued out a ſecret commiſſion into every city and great town in his kingdom, authoriſing and commanding all his ſubjects to kill all the Danes in one night appointed, as they ſlept in their beds; which accordingly was executed on St Brice's night, November 13. 1002; and that with ſuch rigour, that, in Oxford, the Danes flying for refuge into the church of St Frideſwide, the Engliſh ſet the church on fire, where many of the Danes were burnt in it: And the ſudden ſlaughter through the whole kingdom in one inſtant, ſhowed the concurrence of an inveterate malice and rancour never to be conciliated between the two nations, which had its beginning from the Daniſh oppreſſion.—Hiſt. Engl. Octavo, vol. 1. p. 61.

The Spaniards warring with the King of Peru, and having taken him priſoner, firſt made him pay a million, three hundred twenty-five thouſand, and five hundred weight of gold, beſides ſilver and other things which amounted to no leſs, (ſo that their horſes were ſhod with maſſy gold), yet were ſo wicked, cruel, and unjuſt, that to be maſters of all he had beſides, they

they forged accuſations againſt him, and hanged him. A horrid and unheard of barbarity; which nevertheleſs the ſuffering King, being a man of a generous and undaunted ſpirit, and of a clear and ſettled underſtanding, underwent with a truly grave and royal behaviour. The King of Mexico's misfortunes delivering him into the hands of the Spaniards alſo, upon articles of being treated like a King, his enemies not finding ſo much gold in his treaſury as they expected, they condemned the King, and one of the chief noblemen of his court, to the rack and fire, and tormented them to death. In the ſame fire they burnt alive, at one time, four hundred and ſixty, and maſſacred above two hundred thouſand Indians in the ſpace of four years, as I have it from another reputable author.—Mont. Eſſ. Eng. vol. 3. p. 211.

CHAP.

CHAP. XXXII.

Of Memories, Great and Treacherous.

MEMORY is a faculty of wonderful uſe, without which the judgment can hardly perform its offices. Memory treaſures up all the ſpecies which the ſenſes bring in, and keeps them in readineſs till the fancy or reaſon has occaſion to employ them. A good memory, and well employed, is a tranſcendent happineſs; and a brittle or treacherous one a very great defect; but great care muſt be taken of a good memory, for the beſt is too deceitful. Thoſe things are generally ſooneſt remembered which ought moſt to be forgot. The memory, like a falſe friend or a rude viſitant, will not only have the incivility to fail one in time of need, but alſo the impertinence to be unſeaſonably officious in affairs of no or naughty importance. Sometimes the remedy of an evil conſiſts entirely in forgetting it; and, at that time, we generally forget the remedy; for which reaſon, when one offered to teach Themiſtocles the art of memory, he rejected

jected his motion, and told him he had much rather he would teach him the art to forget. But all this is to ſhow the abuſe of memory, and the excellency of taking care of its ſtowage. The want of memory, among other things, is unhappy in this, that a man is often reproached with neglect and breach of promiſe to his friend, when the fault was not in the man, but his memory. In ſuch caſes, when a man is ſenſible he wants a memory, (and does not make that his excuſe), he ſhould ſupply himſelf with one of paper.

Mention being made before a Prince of Germany of Tacitus's Works, Juſtus Lipſius being preſent, ſaid he had that golden volume entirely by heart, and was able to repeat every line of it *memoriter*, daring any man to make the trial, when and as often as he pleaſed. Nay further, ſaid he, ſet one there with a dagger in his hand, and if, in rehearſing Tacitus from one end of his book to the other, I miſs one ſingle word, I will open my breaſt for him to ſtab me, or cut my throat.—Janii Nicil pina, cothec. 2. imag. 1. p. 2.

In Homer's Iliads are thirty-one thouſand ſix hundred and ſeventy verſes; and, I ſuppoſe, his Odyſſes are much about the ſame number; and yet it is credibly reported of Joſephus Scaliger, that

that he was but one and twenty days in getting them both by heart.

Seneca ſays, that age had done him conſiderable damages, as in darkening his ſight, dulling his ſenſe of hearing, and weakening his nerves; but the firſt thing he was ſenſible of in the calamities of his age, was the decay of his memory; whereas, in his more early years, it not only ſerved him for uſe, but among others was reputed a miracle; for he could repeat two thouſand names in the ſame order they were ſpoken, and rehearſe two hundred verſes after the firſt hearing them read, though on never ſuch different ſubjects. But ſince age, ſays he, has ſnowed upon my head, it has deprived me of that excellent and uſeful faculty.—Controvers. l. 1. in Procem.

Mithridates, the great King of Pontus, had twenty-two entire countries under his dominion, and yet was qualified to anſwer all thoſe ambaſſadors in the proper language of the country from whence they came, without the aſſiſtance of an interpreter. A great teſtimony of a large and faithful memory, that was well ſtored and ready to be uſed at pleaſure.—Plut. in Lucull. p. 116.

Dr Reynolds was bleſſed with a happy memory; for all that were his intimate and familiar acquaintance knew that he was not only

maſter of St Auſtin's Works, which of themſelves are enough to fill a library, but of all claſſical authors, inſomuch that it might be truly ſaid of him, that he was a living bibliotheca, or a third univerſity. By reaſon of ſome writings that paſſed between him and Dr Gentilis, who was at that time profeſſor of the civil law in Oxford, he publicly acknowledged, that Dr Reynolds had read, and did retain in his memory, a greater number of thoſe laws than he did himſelf, though it were his profeſſion.—Hackwel's Ap. l. 3. c. 6. p. 226.

Dr Jewel, Biſhop of Saliſbury, had ſo improved a good natural memory by art and induſtry, that he excelled moſt men of his age in that faculty. He could perfectly remember any thing he had writ after once reading it over, and kept what he had learned ſo punctually, that he uſed to ſay, if he was to make a premeditated ſpeech before a thouſand auditors, who were in a tumult all the time, yet they could not put him out. Sir Francis Bacon reading to him only the laſt clauſes of ten lines in Eraſmus's Paraphraſe, in a confuſed and diſorderly manner, he, after a ſhort meditation, rehearſed all thoſe broken pieces of ſentences, which had no coherence, forward and backward, without being at a loſs in any particular.—Clark's Mir. c. 81. p. 356.

Jerome

Jerome of Prague, who was martyred for the Proteſtant religion by a ſentence of the Council of Conſtance, was famous for an excellent memory, of which Poggius, in his Epiſtle to Leonardus Aretinus, gives this occurrence as a ſpecimen, viz. that, after he had been confined three hundred and forty days in the bottom of a dark and loathſome tower, where he was wholly without light either to ſee or read; yet, when he was called to his trial, he quoted ſo many teſtimonies of the moſt ſagacious and learned men in favour of his own principles, as if all that time he had been immured in a good library, with all the conveniencies of ſtudying: Which is a weighty example, if we conſider his circumſtances, and how much affliction does weaken and impair the memory.—Zuing. vol. 1. l. 1. p. 35.

A young gentleman of Corſica was ſent by his friends to ſtudy the civil law in the Univerſity of Padua in Italy, in which he profited to ſuch a degree, that raiſed a report that he had acquired the art of memory; in which ſome of his acquaintance deſiring ſatisfaction, and he being as willing to gratify their curioſity, ſome of them withdrew into another room, and there dictated Latin, Greek, and barbarous names, ſome coherent, others inſignificant, and all without dependance one upon another, till the dictator's

tator's amanuenſis, and other ſcholars that joined them, were all weary, and expected the iſſue. As ſoon as he received them, he fixed his eye on the ground, and, after a very ſhort time of conſideration, he began to ſpeak, and, to the amazement of the audience, repeated all that was wrote, in the ſame order it was ſet down, without ſcarce a ſtop, or any heſitation. And then beginning at the laſt, rehearſed it all backwards to the firſt; then he repeated only the firſt, the third, and the fifth; and in that order repeated all; and, indeed, in any order that the company deſired, without any ſenſible error. He farther ſaid, and he was noways given to lying or boaſting, that he could in that method repeat thirty-ſix thouſand names: And, which is yet more wonderful, his memory was ſo tenacious, that, a year after, he could repeat any thing he had entruſted to it. He taught Franciſcus Molinus, a young patrician of Venice, who had a very infirm memory, in leſs than the ſpace of eight days, to repeat half a thouſand names with much eaſe, and in what order he was deſired.—Muret. Variar. Lect. l. 3. c. 1. p. 54.

Mr Thomas Fuller, B. D. was famed in the late times of rebellion to have a great memory, inſomuch that it was ſaid he could name in order all the ſigns, on both ſides the way, from the

the beginning of Pater Noſter-Row, at Ave-Maria Lane, to the bottom of Cheapſide to Stocks-Market; and that he could dictate to five ſeveral writers at the ſame time, on as many different ſubjects. This gentleman making a viſit to a committee of ſequeſtrators ſitting at Waltham in Eſſex, they ſoon fell into diſcourſe and commendation of his great memory; to which Mr Fuller replied, 'It is true, Gentle-'men, that fame has given me the report of a 'memoriſt, and, if you pleaſe, I will give you 'an experiment of it.' They all accepted the motion, told him they ſhould look upon it as a great obligation, laid aſide the buſineſs before them, in expectation of the inſtance, and prayed him to begin. 'Gentlemen, (ſaid he), I 'will give you an inſtance of my good memory 'in this particular. Your Worſhips have 'thought fit to ſequeſter an honeſt but poor ca-'valier parſon, my neighbour, from his living, 'and committed him to priſon; he has a great 'charge of children, and his circumſtances are 'but indifferent; if you pleaſe to releaſe him 'out of priſon, and reſtore him to his living, I 'will never forget the kindneſs while I live.' It is ſaid the jeſt had ſuch an influence upon the committee, that they immediately releaſed and reſtored the poor clergyman.

Others

Others have been unhappy in the want of memory; ſome through the ſtupidity and blockiſhneſs of their natures, in not cultivating and employing their memories; and others, of great ingenuity, are ſenſible of ſuch a defect in nature as cannot be remedied by art; and ſome, by a ſudden ſurprize, ſickneſs, or old age, have utterly loſt the memories which they formerly had, and are objects of pity.

Atticus, the ſon of Herod the ſophiſt, was ſo ſtupid and dull of memory, that his tutors could by no means learn him the letters of the alphabet; which was ſo great a trouble to his father, that, to remedy this misfortune, he hired four and twenty boys of the like age into his houſe, and gave them the names of the alphabet, the firſt A, the ſecond B, the third C, &c. that, by learning the names of his playfellows, his ſon might be inſtructed in knowledge of the firſt elements of learning.—Cael. Antiq. Lect. l. 26. c. 10. p. 933.

Seneca acquaints us, that Calviſius Sabinus, a rich man in his time, had ſo infirm and brittle a memory, and took ſo little care to mend it, that he forgot the names of Ulyſſes, Achilles, and Priamus, and yet knew theſe names as well as we do thoſe of our brothers and ſiſters. This defect was ſuppoſed to be occaſioned by a habit of ſlothfulneſs; and yet he was ambitious to be thought

thought a learned man, though he wanted an intellect and memory.—Ibid. l. 13. p. 616.

Curio, the orator, was almoſt in the ſame condition in reſpect of his memory; inſomuch that, being to plead in a cauſe depending between Sex. Nevius and Tritinia Corta, where Cicero was on the other ſide, Curio of a ſudden forgot the merits of the cauſe, and what he had to offer in behalf of his client; and to excuſe himſelf ſaid, that the adverſe party Tritinia had bewitched him; whereas, in truth, it was the weakneſs of his memory which was diſcerned on other occaſions: For, often times, when he propoſed to himſelf to ſpeak upon three particulars, he either would add a fourth, or leave out the third; and, in his writings, would forget what he had ſet down before.—Zuing. Theatr. vol. 1. l. 1. p. 36.

Artemidorus, the grammarian, as he was walking for his recreation and health upon the ſea ſhore chanced to ſee a crocodile ſleeping on the Sands, and at length perceiving him to move, was ſo frighted with the danger he was in, in being ſo near that devouring ſerpent, that a conceit poſſeſſing his head, that it had already ſeized his left leg and hand, though he made a hard ſhift to get home yet the fright made him loſe the memory of his learning, which

which he never could recover afterwards.—Shenck. Obſ. Med. l. 1. Obſ. 2. p. 68.

Germanus, a clerk under the reign of the Emperor Frederick II. having, for ſome bodily indiſpoſition, been let blood, it produced ſo ſtrange an effect, that he forgot to write or read, and loſt the uſe of his memory in all kind of learning, but in nothing elſe; for, in other affairs of life, it was as uſeful to him as formerly. In this unhappy condition, he continued a whole year; and then, which is ſtrange and unaccountable, being let blood again about the ſame ſeaſon, and in the ſame vein, he recovered his knowledge of reading and writing, and was the ſame man as formerly.—Fulgos. Ex. l. 1. c. 6.

Hermogenes, a Cicilian rhetorician, was famed for his early knowledge in that ſcience. He taught rhetoric when he was but fifteen years of age, publiſhed books on that ſubject when he was but eighteen, which are ſtill in being, and forgot all at four and twenty; whereupon it was commonly ſaid, 'That Hermogenes was an old man among the junior fry, but a boy among the ſeigniors.'—Quenſtedht. dial. de Patr. vir. Illuſt. p. 496.

Franciſcus Barbarus, who was celebrated for his great learning in the Greek, when he became old, by ſenſible degrees, his memory ſo decayed,

decayed, that he forgot all his learning in every language, and appeared like a man that never had any generous education, or had been ſenſible of letters. The ſame condition befel Georgius Trapezuntius in his age. And Pliny tells us of one, that, by a fit of ſickneſs, loſt the memory of his neareſt relations and domeſtic ſervants; and that the great orator Meſſala Corvinus forgot his own name, though he remembered other things indifferent well.—Schenck. Obſ. Med. l. 1. p. 68.

Montaigne ſays of himſelf, that, if, in ſpeaking, he ventured to digreſs never ſo little from his ſubject, he was infallibly loſt. I am forced, ſays he, to call the men that ſerve me either by the names of their offices, or their country, and, if I ſhould live long, I do not think but I ſhould forget my own name.

Plenus rimarum ſum, hac atque illac perfluo.

I'm full of chinks, and leak out every way.

It has befallen me more than once to forget the word that three hours before I had received or given, and to forget where I hid my purſe.—Mont. Eſſ. Engl. vol. 2. p. 523.

CHAP. XXXIII.

Of Meekneſs, Humanity, and Mercy.

SURLY, raſh, boiſterous, and rugged natures, are the ſcandal of humanity, and in truth are but a kind of ſavage beaſts, that walk upright, and on two feet, who, like their fellow brutes in nature, ſhould trudge it on all four. Fools are fit for little; and ill-natured ſurly animals are good for nothing. If they have leiſure, they employ it in doing miſchief; and, if you put them into buſineſs, they ſpoil every thing they undertake by their frowardneſs, and treating men moroſely; but the meek and humble man is eaſy in himſelf, ſtudies to make others ſo; and a denial from him is better reliſhed by his obliging regret in doing it, than a favour granted by a rugged humouriſt. The meek and humble ſoul makes the neareſt approach to original innocency, and is moſt godlike when he reſembles him in doing good, and ſhewing mercy, which is as beneficial to themſelves as others. They cannot hate, becauſe they eſteem

all

all as worthy of love as themſelves: They cannot fear, becauſe they do no wrong; and grief can find no entrance into their breaſts, becauſe they have given none to others.

Lightning and thunder, Heaven's artillery,
As harbingers, before th' Almighty fly:
Thoſe but proclaim his ſtyle, and diſappear;
The ſtiller ſound ſucceeds, and God is there.

Quintus Fabius Maximus was, through the whole courſe of his life, of ſo humble and meek a diſpoſition, that he was commonly called the *Lamb*, and a perſon ſo free from gall, that he knew not how to be angry, or out of humour. —Zuing. Theatr. Vol. 1. l. 1. p. 91.

When Pericles the noble Athenian was in extremities, and the chief citizens were about his bed bemoaning their loſs, rehearſing the illuſtrious actions he had done for that republic, and the virtues that were ſo conſpicuous in him, they all the while ſuppoſing him to be ſpeechleſs; but he hearing their diſcourſes, ſaid, 'I admire you ſhould ſo honourably men-'tion thoſe atchievements that are common to 'other Generals, and which Fortune claims a 'ſhare in, and yet omit what I value above 'them all, viz. that, in the whole exerciſe of 'my authority in turbulent times, and when I

'had

'had many great enemies, yet I never gave any 'of my fellow citizens cauſe to put on mourn-'ing, either for themſelves, or any of their re-'lations.'—Plut. in Pericl. p. 173.

When the Romans, at the taking Azazena, had made ſeven thouſand of the King of Perſia's ſubjects priſoners, and refuſed to releaſe them but by a pecuniary redemption, which the King, under his preſent circumſtances, was not able to comply with, though the priſoners were almoſt ſtarved for want of aliment. Acacius, Biſhop of Amada, lamenting their condition, aſſembled his eccleſiaſtics together, and thus beſpoke them: 'Brethren, the God whom 'we worſhip has no occaſion for gold or ſilver 'flaggons, cups, or diſhes, becauſe he neither 'eats nor drinks; and ſeeing the church has 'many coſtly utenſils of great value beſtowed 'upon her by the piety and liberality of good 'Chriſtians, I think it of the laſt neceſſity that 'the church-plate ſhould be turned into money, 'and employed to redeem the captive Perſians 'out of durance, that they may not periſh with 'famine;' which was done accordingly, and the money ſent for their redemption; which all men commended as a ſingular act of mercy and humanity.

Jaques Amiot, Great Almoner of France, told me this ſtory, much to the honour of a Prince of

ours,

ours, (and ours he is upon ſeveral good accounts, though originally of foreign extraction), that, in the time of our firſt commotions at the ſiege of Roven, this Prince, being advertiſed by the Queen Mother of a conſpiracy againſt his life, by a gentleman of Anjou or Maine, kept it ſecret; but accidentally ſeeing the perſon, he called him to him, and ſeeing him pale and trembling with the conſciouſneſs of his guilt, thus accoſted him: 'Monſieur, you already 'gueſs what I have to ſay to you, your counte-'nance diſcovers it. You know very well ſuch 'and ſuch paſſages, (which were the moſt ſecret 'circumſtances of his conſpiracy); and there-'fore, as you tender your life, confeſs be ſure 'the whole truth of your deſign.' The poor man ſeeing himſelf thus entrapped and convinced, for the buſineſs was diſcovered to the Queen by one of his accomplices, was in ſuch a taking he knew not what to do; but, joining his hands together, to beg for mercy, he meant to throw himſelf at the Prince's feet; who taking him up, further ſaid, 'Come, Sir, tell me 'if you can, if at any time I have done you or 'any of your friends or relations the leaſt in-'jury? I have not known you above three 'weeks; What could induce you, without pro-'vocation, to attempt my death?' The gentleman replied, with a trembling voice, 'That it

'was

'was no particular grudge to his perſon, but 'the general intereſt and concern of a party, 'that had perſuaded him to it as a meritorious 'act, to be rid of a perſon that was ſo great an 'enemy of their religon.' 'Well, (ſaid the 'Prince), I will let you ſee that my religion is 'more merciful than your's. I will pardon your 'crime; but, get you gone, that I never ſee 'you more; and, if you are wiſe, henceforward chooſe honeſter men for your counſellors in your deſigns'.—Mont. Eſſ. Engl. l. 1. p. 173.

The Emperor Auguſtus being in Gaul, had certain information of a conſpiracy that L. Cinna was contriving againſt him, who thereupon reſolved to make him an example; and, for that purpoſe, ſummoned his friends to meet next morning, to conſult about the method of doing it; but, in the night, was ſo exceedingly troubled, that, conſidering him a young man, and nephew to the great Pompey, he broke out into ſeveral ejaculations of paſſion, one while for ſaving him, another while for executing him; after which, he became ſilent for ſome time, and then became louder, and ſtraining his voice more than before, to exclaim againſt himſelf, ſaid, 'Why liveſt thou? If it be for the good 'of many thou ſhouldſt die, mnſt there be no 'end of thy revenges and cruelties? Is thy 'life

'life of ſo great a value, that ſo much miſchief 'muſt be done to preſerve it?' His wife Livia ſeeing him in theſe perplexities, 'Will you take 'a woman's counſel? (ſays ſhe), Do as phyſici-'ans do, who, when the ordinary recipe will do no 'good, make trial of the contrary. By ſeverity 'you have advantaged yourſelf nothing: Lepi-'dus has followed Saviolanus, Murena Lepidus, 'Caepio Murena, and Ignatius Caepio. Be-'gin now, and try what mercy and clemency 'may do. Cinna is convicted, forgive him; 'he will never more have the face to hurt thee, 'and it will be an act of glory.' Auguſtus was glad to hear that his wife was of the ſame opinion with himſelf; therefore, in the morning, countermanded the meeting of his friends, commanded Cinna to be brought before him; and having diſcourſed him two long hours, concluded, 'Well, Cinna, go thy way, (ſays 'he), I once again give thee thy life in the qua-'lity of a traitor and parricide, which once al-'ready I have given thee in quality of an ene-'my. Let friendſhip, from this time forward, 'begin between us; and let us try to make it 'appear whether I have given, or thou haſt re-'ceived, thy life with the better faith;' and ſo departed from him. Some time after, he preferred him to the conſular dignity, under pretence that he had not the confidence to aſk it;

had

had him ever after as his very ſpecial friend; and at laſt made him heir of his whole eſtate. This act of mercy was done in the fortieth year of the Emperor's age; after which he had no conſpiracy or attempt againſt him during the whole time of his reign —Ibid. p. 173.

That humanity and mercy does often meet with an unexpected reward, is wittily repreſented by Urſinus Vellinus, under the notion of a man that was a-fiſhing, and happened to pull up the ſkull of a man that had been drowned there ſome time before; upon which he ſuggeſts to himſelf, that what had befallen that man might attend him alſo; therefore wraps it up in his coat, and goes to a place to bury it; and, as he was digging a hole to put it in, finds a great heap of treaſure that had been hid under ground, which he takes away, ſaying,

The Gods do never prove ingrate
To ſuch as others do commiſerate *.

Dr Cranmer, Archbiſhop of Canterbury, in the reign of Henry VIII. was ſo remarkable in being willing to pardon offences, that it became a proverb, 'Do my Lord of Canterbury an ill 'office, and he will be ſure to be your friend

* Heywood, Hier. l. 8. p. 538.

'after that ſo long as you live.'—Clark's Mir. c. 92. p. 410.

Robert Holgate was parſon of the pariſh in Lincolnſhire, where Sir Francis Aſkew dwelt, who made him ſo uneaſy by continual ſuits, that he left his benefice, and retired to London, where, being preferred to be one of the King's chaplains, he was afterward made Archbiſhop of York, and Preſident of the Council in the North; and it ſo falling out, that the Knight having a trial before that council, he was much afraid that the Preſident would remember the differences that had formerly been between them, and ſtick hard upon him by way of requital; but, on the contrary, the Archbiſhop, paſſing by all former injuries, ſhewed him all the favour he could with reſpect to juſtice.

CHAP.

CHAP. XXXIV.

Miſtakes and Overſights.

In all human affairs, ſmall matters have often-times great effects, which not being regarded in the conſequence, are irreparable in the end. Where one abſurdity is granted, infinite others will follow; therefore men ſhould be always upon their guard; for being in nature ſubject to miſtakes, errors, and overſights, we cannot be too cautious in foreſeeing and preventing a misfortune, that when it happens is never to be remedied. Time, it is poſſible, may be ſo indulgent to ſome men, as to favour them with an opportunity to repair their overſights; yet ſo much has depended upon ſeeming trivial turns, and the weightieſt affairs have been ſo diſordered by them, that the greateſt diligence could never make amends for a ſeeming ſlight miſtake. Some men commit miſtakes through ignorance and want of judgment, and, at the ſame time, declare themſelves uncapable of buſineſs; others through raſhneſs and want of conſideration; and others through pride, as

ſcorning

ſcorning to conſult the opinion of men that are more intelligent than themſelves, only becauſe they are their inferiors. Phyſicians tell us, that an error in the firſt concoction is incurable; and ſo it happens in the affairs of life, eſpecially in military exploits, where the miſtake of one word may ſpoil a well laid deſign. As, for example,

At the ſiege of Perugia, a city of Hetruria, now in Ombria, in the eccleſiaſtical eſtate, when the place was as good as taken, and nothing to hinder the entrance of the enemy but a chain laid croſs the gate, the ſoldier that was cutting it aſunder cried to the reſt that preſſed upon him, 'Give back, give back,' only that he might have room to fetch the greater ſtroke at the chain; which being miſtaken for a word of command, the army that were ready to enter the city, apprehending there was ſome new danger diſcovered before them, retreated in ſuch confuſion and precipitation, that the city was preſerved by that fatal lucky miſtake.—Hiylen's Coſmog. p. 99.

Pompey the Great being preſent at a ſacrifice, where beaſts being killed for that ſervice, his clothes chanced to be ſmeared with their blood, upon which he ſent them home, and put on others; but his wife Julia ſeeing her huſband's garments

garments all bloody, and none being at hand that could tell how it happened, ſhe apprehended that ſome miſchief had befallen him, and immediately fell into a ſwoon, and died.—Valer. Max. l. 4. c. 6. p. 115.

In the midſt of that bloody battle at Cannas that was fought between the Romans and the Carthaginian general Hannibal, there happened this fatal miſtake, viz. L. Æmilius Paulus, the conſul, being wounded, his horſe threw him; which being ſeen by many ſoldiers in that cohort, they preſently diſmounted, to aſſiſt the conſul on foot, and to ſet him on horſeback again at the firſt opportunity. The reſt of the Roman cavalry perceiving what was done in the front, thought it had been by command from their ſuperior officer; ſo that all followed their example, and diſmounted, to fight on foot with their companions; and Hannibal falling upon them at that advantage, won the greateſt victory that ever he obtained againſt the Romans; and, had his future conduct been as prudent as his victory was great, he might have entered Rome itſelf with little oppoſition, for the Romans expected nothing leſs.—Plut. p. 183.

Lartes Tolumnius, King of the Vientines, playing at dice with another perſon, and having a lucky throw, ſaid in merryment to his antagoniſt,

goniſt, 'Occide;' which was no more than if he had ſaid, 'Now kill or beat me if you can;' at which inſtant of time the Roman ambaſſadors coming in to tranſact ſome affairs with the King, his guards miſtaking the King's meaning, and regarding the word Occide as a command for them to execute, which, in truth, was but a word ſpoken in jeſt to the other gameſter, fell upon the ambaſſadors, and killed them.—Zuing. Theatr. vol. 1. l. 1. p. 29.

Julianus, ſurnamed Hoſpitor, returning one morning very early to his houſe, with a purpoſe to take his repoſe, found his father and mother faſt aſleep in the ſame bed where his wife and he were accuſtomed to lodge; and, being a little troubled with jealouſy, imagined that his wife was falſe, and was in bed with her gallant, who lay aſleep by her; whereupon, without examining further into the matter, killed his father and mother by an unhappy miſtake.—Ibid. vol. 2. l. 7. p. 464.

Valentinus Balſius, a preacher, was tender-ſighted from his nativity; and, when he came to maturity, was ſand-blind; being a painful ſtudent, and riſing one morning before daylight, intending to light a candle, came with his match to the fire-ſide, and thruſt it into a cat's eye that had took up her ſitting there, ſuppoſing, by the ſhining, that it had been a live coal

of

of fire. The cat being hurt in ſo tender a part gave a leap and a ſcream, that frighted the poor eccleſiaſtic almoſt out of his ſenſes; and, fearing it to be a ſpirit, obliged him to return into his chamber for ſafety, where at length diſcerning the truth of the matter, his fears were converted into a pleaſant ſcene of mirth and laughter.—Ibid. vol. 2. l. 5. p. 382.

Arnulphus the Emperor laying ſiege to the chief city of Rome, it happened that a hare being ſtarted in the camp, and taking its way towards the city, a conſiderable number of ſoldiers purſued her, with great noiſe and ſhouting, which being ſeen by the Romans that were upon the walls, they thought the beſiegers were reſolved to make a deſperate aſſault; and were ſo overcome with fear, that they abandoned the walls and works, and run into the city for ſafety; which the enemy obſerving, made uſe of the advantage, and took the city with little oppoſition.—Fitzherb. of Relig. and Policy, part 1. c. 14. p. 132.

King Edward II. a Prince more weak than wicked, being depoſed by his ſubjects, and hurried from one priſon to another, was at laſt brought back again to Berkley Caſtle, in Glouceſterſhire, and there barbarouſly murdered. Some write, that Adam de Torleton, Biſhop of Hereford, by a dark and ambiguous ſentence of

Latin,

Latin, inſtigated the murderers to haſten the execution, in theſe words: 'Edvardum occi-'dere nolite timere bonum eſt;' which muſt be either read, 'Do not kill Edward; it is good 'to fear him:' Or, 'Do not fear to kill Ed-'ward; it is a good act.' It was interpreted in the latter ſenſe, and coſt the King his life. The execution being over, the murderers, Gourny and Matrevers, apply themſelves to the Biſhop for a reward, but found him readier to accuſe their ignorance, for miſconſtruing his Latin, than to own the ſervice; for you ſee he had ſo contrived it, that at once he excited them to it, and concealed an excuſe for himſelf.—Hiſt. Engl. vol. 1. p. 191.

'Every man,' ſays the proverb, 'is the build-'er of his own fortune;' and the moſt miſcarry for want of taking the lucky gale; for the good that proceeds from Heaven, requires patience, and that which comes from the world, care and prudence, to keep one from being baffled by impertinence or folly. It is an unhappineſs in ſome men, that they make an engagement of their misfortunes. When they have once began to err, they think themſelves obliged in honour to continue it. Their hearts accuſe them of neglect or miſdemeanour, and yet their mouths defend them. Whence it follows, that having been accuſed of inadvertency for beginning

beginning the folly, they paſs for naturals by perſevering in them. To prevent miſtakes, a wiſe man will do that at the beginning, which a fool does in the end. He always nicks the time; for that being loſt, nothing follows but reproach and eternal diſhonour.—L'Homme de Cour. Max. 26.

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CHAP. XXXV.

Of Modeſty, in want of puſhing one's Fortune.

MODESTY is one of the chiefeſt moral virtues in itſelf, and an excellent ſtock to graft all others on. Other qualifications have their abatements agreeable to their uſe deſigned, and the opinion the world has of their owners; but modeſty is a virtue which never feels the weight of cenſure; for it ſilences envy, by meriting eſteem, and is beloved, commended, and approved, whereſoever it is found. It is the trueſt glaſs in the world to dreſs by, the choiceſt director of our diſcourſes, and a ſure guide in all our actions. It gives rules in forming our looks, geſtures, and converſations, and has obtained ſuch an eſteem among the judicious, that though mode or art be wanting, it will either cover, excuſe, or ſupply all defects; becauſe it is guarded by an averſion to what is criminal, an utter diſlike of what is offenſive, and a contempt of what is abſurd, fooliſh, or ridiculous. It is the great ornament of both ſexes; for thoſe

thoſe that have forfeited their modeſty's, are reckoned among the caſt-a-ways that will never come to any thing but ſhame, ſcandal, and deriſion; and, indeed, the deformity of immodeſty, well conſidered, is inſtruction enough; from the ſame reaſon, that the ſight of a drunkard is a better ſermon againſt that vice, than the beſt that was ever preached upon the ſubject.

An Athenian citizen, almoſt worn out and bending together with age, and the infirmities that attended it, came late into the theatre to be a ſpectator of the plays; and none of the citizens offering him a place, the Lacedemonian ambaſſadors called him to them, and, out of reſpect to his decrepit old age, and in reverence to his gray head, gave him one of the beſt places among them; which the people obſerving, with loud and ſignal plaudits ſhowed their approbation of the ſingular modeſty of the ambaſſadors; to which one of them replied, 'I ſee the Athe-'nians know what ought to be done, though 'they neglect the doing it.'—Val. Max. l. 4. p. 113.

Archytas was ſo modeſt in his ſpeech, as well as in all the actions of his life, that he would carefully avoid all words that bordered upon undecency and obſcenity; and if, at any time,

he

he found himſelf under a neceſſity of uſing words that he thought might be an offence to chaſte ears, or defile his own mouth, he would be ſilent, or elſe write the words upon the wall that ſhould have been ſpoken; but by no perſuaſions could be brought to pronounce them. —Ælian. Var. Hiſt. l. 14. c. 19. p. 406.

Martia, daughter of Varro, had ſo accompliſhed herſelf in all famous arts, that ſhe was accounted one of the moſt profound wits of her ſex, and the age ſhe lived in; but, above all, ſhe had a peculiar talent in painting; but could never be prevailed with to draw the picture of a naked man, leſt ſhe ſhould ſin againſt the laws of modeſty.—Cauſſ. Treat. Paſſions, p. 82.

Michael the Emperor of Conſtantinople, after a ſeries of continued victories, meeting with a total defeat in a fight againſt the Bulgarians, was ſo confounded with his own diſgrace, that in pure modeſty he reſigned his imperial crown, and betook himſelf to a private life.—Fulgos. l. 4. c. 5. p. 515.

A gentleman being aſked how it came to paſs that he, being a man of extraordinary natural parts, and thoſe improved by an univerſity education, foreign travel, diligent ſtudy, and the knowledge of moſt European languages; beſides, being well born, and having many friends to recommend him, how he could

miſs

miſs a conſiderable employment in the government, at a time when there was ſo many vacancies? The gentleman anſwered, 'The reaſon 'is plain; I have too much modeſty, and too 'little impudence, to be preferred, where a 'higher value is put upon the latter than the 'former. The friends you mention are the 'people that do me the greateſt injury; for 'they repreſenting me a ſcholar, put me in dan-'ger of being thought wiſer than my maſter; 'or elſe the whole office conſpire to keep me 'out, for fear it ſhould diſcover their own im-'perfections; and therefore ſay I am a baſhful 'man, and conſequently unfit for buſineſs that 'requires a greater ſtock of confidence than 'learning, and impudence than ingenuity.'—Serious Complaints, p. 22.

There are others who, with Peter Bleſenſis, Chriſtopher Urſwick, and many others, that out of modeſty refuſe honours, offices, and preferments, which almoſt fall into their mouths, becauſe they cannot put themſelves forward by ſuch arts as are abſolutely neceſſary to introduce them; and therefore content themſelves with their preſent condition, and are never like to riſe but by miracle.—Burt. Mel. p. 115.

A virtuous lady, and of a conſiderable eſtate, diſcovering to a friend that ſhe could willingly make ſuch a gentleman her huſband, naming

the

the perſon; he acquainted him with it, who anſwered, 'I am obliged to the lady for her 'good opinion of me, and muſt ſay, ſhe is the 'only perſon in the world that I durſt venture 'to marry, becauſe I have a paſſion for her; 'but I am ſo baſhful that I cannot aſk her con-'ſent; but, if ſhe would conſent to marry me 'in the dark, I would endeavour to requite her 'favour, by being a very kind and loving huſ-'band.' Which being told the lady, ſhe firſt put him upon writing to her, then employed him as her ſteward, to give him acceſs to her perſon, and ſoon after made him her huſband.—Fitzherb. Relig. and Polic. p. 128.

CHAP.

CHAP. XXXVI.

Money, its Power and Prerogative.

He was much in the right that ſaid, 'Covet-'ouſneſs is the root of all evil, and money the 'great debaucher of mankind.' There is nothing ſo dear that money will not purchaſe; nor any thing ſo wicked, but money will procure perſons that will dare to attempt it. When beſtowed upon the grateful, it makes him your humble ſervant, beyond the ſtretch of a formal compliment; he is, life and limb, devoted to your intereſt. On the contrary, a mercinary knave runs along with the largeſt and openeſt purſe; and a fairer bidder ſhall make him betray the beſt friend he has, kill a King, murder a father, ruin a brother, ſell his country, with his ſoul and body, for the lucre of a great ſum of money, and take the pillory and the gallows in his way to the Devil. Money makes the phyſician promiſe you health when he ſees you are a-dying; puts an ignoramus into office; makes the lawyer ſet a good face upon an ill matter;

hides ſome time a *Non Con Tubſter* under a gown and caſſoc, and perſuades him to conform, reform, deform, and ſubmit to any form, for the ſake of his Goddeſs *Pecunia.* On this head I ſee no boundary; and therefore will quit my own thoughts, to accommodate my reader with thoſe of the incomparable Butler on this ſubject.

Money being the common ſcale,
Of things by meaſure, weight, and tale,
In all th' affairs of church and ſtate,
Is both the balance and the weight.
Money is the ſov'reign pow'r
That all mankind falls down before.
Men venture necks to gain a fortune,
And hemp defy, and Ketch importune.
The ſoldier does it every day,
(Eight to the week) for ſixpence pay:
Your petty-foggers damn their ſouls,
To ſhare with knaves, in cheating fools:
And merchants vent'ring thro' the main,
Slight pyrates, rocks, and horns, for gain.
This money has a pow'r above
The ſtars and fate, to manage love;
Whoſe arrows, learned poets hold,
That never fail, are tipp'd with gold;
For, though love's all the world's pretence,
Money's the mythogolic ſenſe;

The real ſubſtance of the ſhadow,
Which all addreſs and courtſhip's made to.
For money, 'tis that is the great
Provocative to amorous heat;
'Tis beauty always in the flow'r,
That buds and bloſſoms at fourſcore.
'Tis virtue, wit, and worth and all,
That men divine and ſacred call;
For what's the worth of any thing,
But ſo much money as 'twill bring.
He has ſucceſs, and wins the fro,
That burns foe love and money too;
Makes all his flames and raptures double,
And hangs or drowns with half the trouble.
In ſhort, 'tis money, like the ſwords of kings,
That's the concluſive reaſon of all things.

Hud.

F. Atticus, a wealthy citizen of Rome, refuſing to ſupply his prodigal ſon with ſo great a ſum of money as he demanded, he reſolved to get by ſtealth what he could not obtain by entreaty. To that end, he, and a ſervant of his father's that confederated with him, reſolved to break open a cheſt, and rob his father of all the money that was in it; which, by agreement was to be equally divided between them, and each to ſeek their fortunes in a ſtrange country. The money was in a chamber over that where his father and mother lodged; and ha-

having opened the cheſt, and loaded themſelves with money, as they were coming down ſtairs, one of the bags broke, and the money ratling down ſtairs, awaked the father and mother, who apprehending that thieves had broke into the houſe, and were robbing it. He roſe in great haſte; and, laying hold of his ſon, whom he thought a ſtranger, his ſon killed him with a ſtiletto. The mother running to the window to call for help, the ſervant threw her out of it, and daſhed her to pieces. Then the murderers made their eſcape; and, by day break, were got with their treaſure three miles out of Rome, where they went into a public houſe, to conſult which way they ſhould bend their courſe to avoid being apprehended; but, differing in opinions, and both being obſtinate to take his own courſe, the ſervant demands half of the money, which the ſon refuſing to give him, he beat his brains out with a hammer that he found in the room where they were. Then put ſome money into a fire-ſhovel, and having melted it, called up the hoſt, and thus beſpoke him: 'This 'dead man is the ſon of F. Atticus in Rome, to 'whom I was a ſervant; laſt night we robbed 'and murdered my maſter and miſtreſs, and 'diſagreeing about dividing the money, I have '(villain as I am) killed the ſon. O curſed 'money, that has betrayed me to all theſe acts

'of

'of barbarity, robbery, and murder; but, as 'money tempted me to it, ſo it ſhall puniſh me 'for it;' and ſo poured the melted ſilver down his throat, and died immediately.—Plin. l. 7. c. 14. p. 263.

King Edward VI. of England having renounced the Pope's ſupremacy, and the errors, idolatry, and ſuperſtition, of the church of Rome; when Queen Mary I. was in the quiet poſſeſſion of the throne, ſhe ſent ambaſſadors to Pope Paul IV. to acknowledge and lament the late defection of the kingdom from that ſee, to ſubmit to his juriſdiction, and beg abſolution. The ambaſſadors being upon their knees, and the Pope, for ſome time, having beheld them in that humble poſture, took them up, embraced them with great ſatisfaction for the converſion of the kingdom; and, in reward of ſo much piety in Philip and Mary, whom he looked upon as the happy inſtruments of ſo bleſſed a change, gave them the titles of King and Queen of Ireland; and afterwards, in a private conference with the ambaſſadors, he blamed England for having ſhewed their penitence but in part; for, while they retained any thing of the goods of the church, and did not make reſtitution to the utmoſt farthing, a curſe would remain on the kingdom, and the people continue in a perpetual ſnare, and danger of damnation.

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He further told them, the ſooner they paid the *Peter Pence* (for collection of which he had already ſent an officer into England) the more eaſy would the gates of heaven be opened to them; for, how could they expect that St Peter would turn his keys, whilſt they denied him thoſe fees which were the dues and perquiſites of his office. Here you ſee that money, in the ſenſe of an infallible Pope, has the keys of heaven and hell, and admits or excludes as it is produced or detained.—Ricaut's Pope's Lives, par. 2. p. 110.

Two French gentlemen being candidates for the ſame employment at court, and both appearing before the Chancellor at the ſame time for his favour in it, he bid each of them ſet forth his pretenſions, for he was reſolved to beſtow the office to him that he thought beſt deſerved it. One of the gentlemen, being a modeſt and ingenious perſon, ſaid, 'I have no pretenſion but the good ſervices I have already done the King, and the hopes of your Excellency's favour in conſidering them, which to-morrow will be atteſted by ſeveral perſons of honour, who deſign to attend your Excellency for that purpoſe.' The other, having a greater ſtock of aſſurance, and being better inſtructed in the humour of the Chancellor, ſaid, 'I cannot pre-

'tend

'tend to ſervices already performed, but come 'to tell your Excellency that I dare do or omit 'any thing the court ſhall command me, and I 'have brought five hundred Louis d'or's with 'me for your Excellency's ſatisfaction in my 'future obedience.' The Chancellor turning to the firſt gentleman, ſaid, 'Monſieur, This 'gentleman has brought ſuch authentic teſtimo-'nials with him, that I cannot refuſe to grant 'him the employment; and to-morrow, when 'your friends come, I will conſider your merits 'for ſomething that may fall hereafter; there-'fore, pray be diligent in finding a vacancy, 'and bring your friends with you, and you may 'depend upon my favour in granting it.'—De Serre's Hiſt. p, 364.

Abſolutions are as common and cheap at Rome as whores; for no money is refuſed for either, where no more can be had. I have ſeen, in the cuſtody of Chriſtopher Cole of Charlton, Eſq; in the county of Gloceſter, a pardon granted to Sir Ralph Sadler, and his heirs forever, for all their ſins paſt, preſent, and to come; with a remark on the backſide of the grant, that the pardon coſt twenty nobles: Which puts me in mind of a Calabrian that had buggered a goat, and having bought an abſolution of his father confeſſor, and being aſked by a friend what it coſt him, he anſwered, 'I procu-

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'red it for four piſtoles; and I think, for the 'other odd one, I might have had a diſpenſa- 'tion to have married the beaſt.' You ſee the power of money, againſt the love of which take this antidote,

Si ventri bene, ſi lateri eſt pedibuſque tuis nil,
Divitiae poterant regales addere majus.

If thou art right and ſound from head to foot,
A King's revenue can add nothing to't.

CHAP.

CHAP. XXXVII.

Murders ſtrangely Diſcovered.

THE hateful ſin of wilful murder is ſo horrible in its own nature, that if the Devil, after corrupting men's minds with the thoughts of it, did not alſo blind their underſtandings, and bribe their conſciences, with the certainty of concealing it, and the hopes of eſcaping puniſhment in this world, no man would be villain enough to commit a premeditated murder. In ſome inſtances murder has been long concealed; but, generally ſpeaking, the all-ſeeing eye of Heaven, to declare his abhorrence of ſuch ſanguinary abominations, detects it by ſome unthought of accident; and the barbarous actors are made as exemplary in their puniſhments, as they were infamous in committing them: Of which I ſhall give you but a few examples, becauſe the wickedneſs of the age does too frequently ſupply us with freſh copies of former originals.

Luther gives a relation of a German, that falling into the hands of highway-men, who, not content with robbing him of all he had, but to conceal their theft would alſo murder him, as they were ſtruggling to cut his throat, the poor traveller ſpying a flight of cranes over his head, cried out, 'Oh cranes! as you are 'witneſſes of my being murdered, ſo I adjure 'you to detect the murderers, that my blood 'may be revenged by the hands of juſtices.' Not long after, theſe thieves and murderers being drinking in an inn, a great flight of cranes came and ſettled on the top of the houſe, making a dreadful noiſe and clamour, which the villains perceiving, fell a laughing and ſcoffing among themſelves, ſaying, 'Behold there are 'the ſilly revengers of the German's death, 'whom we lately robbed and killed;' which being overheard by a ſervant in the inn, he related their words to a magiſtrate, who cauſed them to be apprehended; and, examining them ſingly, found they ſo diſagreed in making their ſeveral defences, that the magiſtrate catching them tripping, laid the murder ſo home to them, that they confeſſed the fact, and were all put to death accordingly.—Beard's Theat. Judgm. l. 2. c. 11. p. 299.

In the ſecond year of the reign of King James I. one Anne Waters ſettling an unlawful

love,

love, or rather luſt, on a young man in the neighbourhood; and, finding their frequent meetings were interrupted by her huſband, they agreed to ſtrangle him; which being done, they buried him under a dunghill in the cow-houſe. The man being miſſed by his neighbours, and the woman artificially diſſembling her grief, and admiring what was become of him, all were at liberty to make their own conjectures; but none ſuſpected the wife of contributing to his abſence, but aſſiſted her inquiries after him. In this time one of the inhabitants of the village dreamed, 'That his neighbour, 'Waters, was ſtrangled, and buried under a 'dunghill in the cow-houſe;' and, telling his dream to others, it was reſolved the place ſhould be ſearched by a conſtable; which being done, Waters's corps were found; and ſome other concurring ſuſpicions appearing, the wife was apprehended; and, confeſſing the truth, was burnt, according to the law in that caſe provided.—Baker's Chron. p. 614.

A young butcher who lived with, and ſerved his mother near Smithfield-Bars, wanting money to ſupply his extravagant expences, and his mother refuſing to give it him, he took his opportunity, cut his mother's throat as ſhe lay ſleeping in her bed, took away twenty pounds, and hired a Graveſend boat at Billings Gate to

carry

carry him down to Tilbury Hope, pretending he was going to buy cattle at a fair in Eſſex. The watermen's names were Smith and Gurney, who perceiving he had money, by whiſpering one with another, agreed to cut his throat, and ſhare it between them; which being done, they threw him over-board, waſhed their boat, and as if they had done no harm, land d unconcerned at Graveſend. This murder was concealed ſeveral years, till the murderers falling out at a game at ſhovel-board, and hot words ariſing, one ſaid, 'Thou knoweſt, 'rogue, it lies in my power to hang thee, for 'murdering a man between London and 'Graveſend.' 'And if thou doſt,' replied the other, 'thou ſhalt hang for company; for thou 'didſt waſh the blood out of the boat, and hadſt 'thy ſhare of the money.' Upon which being ſeized, they confeſſed the fact, were tried, convicted, and condemned at Maidſtone, and hanged in chains on the water-ſide, a little above Graveſend. None of the butcher's relations knew what became of him till this accident happened; and then the watermen deſcribing the man and the time, it was known to be the butcher who the ſame morning had murdered his mother.—Clark's Mirr. c. 104. p. 500.

Parthenius, treaſurer to Theodobert King of France, having killed his dear friend Auſanius, and

and his wife; when no man accuſed, much leſs ſuſpected him guilty of ſuch a crime, Providence ſo ordered the affair, that he diſcovered it himſelf after this ſtrange manner. As he was taking his repoſe in bed, he ſuddenly cried out, 'Help, help, or I am ruined to eternity;' and, being demanded what made him in ſuch a terrible fright, he, between ſleeping and waking, anſwered, 'That his friend Auſanius, and his 'wife, whom he had murdered long ago, ſum-'moned him to anſwer before the tribunal of 'God Almighty.' Upon which words he was apprehended, and, upon conviction, ſtoned to death.—Beard's Theat. l. 2. c. 10. p. 285.

CHAP.

CHAP. XXXVIII.

Of the Power and Prevalency of Muſic.

So great is the empire of muſic over all the faculties of human nature, and ſo loud have been the ingenious in celebrating its power and praiſes, that they have left nothing ſcarcely in heaven, not at all in the air, ſea, or on the earth, but what, in exceſs of fancy or merit, they have ſubjected to its dominion for the better. Its harmony raviſheth the ſoul, and carries it beyond itſelf, helps, elevates, and extends it. Scaliger gives a reaſon of theſe effects; becauſe, ſays he, the ſpirits about the heart taking in that trembling and harmonious air, are moved with it into agreeable joys and chearfulneſs; for affecting not only the ears, but the arteries, vital and animal ſpirits, it erects the mind into a ſprightly vivacity; by which means it expels grief, diſſipates the clouds of melancholy, and extirpates the duſt and dregs of care, which, lurking in our thoughts, makes life uneaſy and burdenſome. It extenuates fears and furies,

furies, abates cruelty, alleviates ſorrow and heavineſs, and utterly deſtroys ſpleen and hatred. In ſhort, muſic cures diſeaſes, ſweetens the labourer's toil, and adds new courage to the ſoldier.

Man may moſt juſtly tuneful ſtrains admire,
His ſoul is muſic, and his breaſt a lyre.
A lyre which, while its various notes agree,
Enjoys the ſweet of its own harmony.
What raviſhes the ſoul? What charms the ear?
Is muſic, tho' a various dreſs it wear.
Beauty is muſic too, tho' indiſguiſe,
Too fine to touch the ear, it ſtrikes the eyes,
And thro' 'em to the ſoul, the ſilent ſtroke conveys.
Dryd.

In Calabria are a certain kind of ſerpents peculiar to that country, called Tarantulas, whoſe ſtings dart poiſon; and the diverſity of operations in thoſe that are ſtung are ſtupendous: For ſome will be always ſlumbering and ſleeping, and others cannot ſleep at all. Some are in continual motion, and others ſo lazy, they will not ſtir. One weeps, a ſecond laughs, a third ſweats, a fourth vomits, and a fifth runs mad. The blyth and mad are cured by muſic, at leaſt it is the cauſe; for, in forcing them to dance continually, by ſweating in the pains they

they take, the poiſon is expelled.—Epiphan. Ferd. Caſ. Med. Hiſt. 81. p. 248.

Timotheus the Mileſian was ſo great an artiſt in muſic, that he could raiſe or ſubdue a paſſion at his pleaſure. One time, when he played and ſung a ſong in honour of Pattas, when Alexander the great was preſent, that Prince was ſo tranſported out of a melancholy into a martial humour, that, in great haſte, he called for his horſe and arms, as if he was juſt going to engage the enemy; but the muſician changing his key into a more ſedate and graver note, that great ſoul ſat as quiet and ſtill as if the muſician had ſounded a retreat to his paſſions.—Alex. ab Alex. in dieb. Gen. l. 4. c. 2. p. 178.

Clinias the Pithagorean, finding himſelf inclined to anger, took no other courſe to allay it, but when he found it attempt to ſeize him, he would immediately take up his harp and play, and ſing to it; and, when he was aſked the reaſon why he did it, he ſaid muſic had ſuch a virtue in moderating the ſpirits, that as ſoon as he began to play, he found himſelf reduced to his deſired temper of mildneſs, without a poſſibility of being inflamed by choler.—Ælian. Var. Hiſt. l. 14. c. 23. p. 409.

Theodoſius the Emperor having great occaſion for money in his wars againſt the tyrant Eugenius, and deſigning to raiſe it by heavy

impoſitions, the Antiochaeans reſented it ſo ill, that they gave the Emperor undecent language, and pulled down his ſtatues, and thoſe of the Empreſs; but afterwards conſidering how they had fooliſhly provoked the Emperor's diſpleaſure, they curſed their inſolency, and begged of God to incline the Emperor's heart to mercy. Their biſhop, Flavianus, beſought the Emperor to pardon his citizens; but, finding all his interceſſions ineffectual, and that the Emperor was preparing to ruin the city and citizens, he prevailed upon thoſe that had the charge of the ſinging boys, that they would command them to ſing the ſorrowful ſupplications and prayer of the citizens of Antioch to the Emperor: And Theodoſius being attentive to the grave and ſolemn muſic, was ſo ſeized with pity and compaſſion, that, being about to drink, his tears fell into his cup; and, forgetting the provocations the Antiochaeans had given him, received them to mercy, and freely pardoned them, and ſpared their city.—Nicep. l. 12. c. 23.

Aſclepiades, a famous Roman phyſician in the time of Pompey the Great, as often as he had any patients that were diſeaſed with the frenzy, or any other perturbation of mind, ſeldom gave any other preſcription for their cure than repeated conſorts of vocal and inſtrumental muſic, and rarely failed of ſucceſs. Iſmenias the

Theban

Theban obſerved the ſame method with all his patients that were afflicted with the ſciatica: And, when Apollonius inquired of Canus, a Rhodian muſician, what feats he could perform with his inſtruments? he anſwered, 'That he 'could make a melancholy man jocund; him 'that was merry much merrier; a lover more 'amorous; and a religious man more devout 'and zealous in the adoration and ſervice of 'the Gods.' And, to conclude this head, Mr Carew, in his deſcription of Cornwall, ſays, that whales will come and ſhow themſelves dancing at the ſound of a trumpet; and, in folio 154, ſays, that harts, hinds, horſes, dogs, bears, &c. are extremely delighted with muſic.—Zuin. Theat. vol. 5. l. 3. p 1291.; Ibid. 1292. Philoſt. l. 5. c. 7. p. 205.; p. 35. 154.

CHAP.

CHAP. XXXIX.

Natures defects in ſome Parts, ſupplied by others.

Loud and common have been the complaints againſt Nature, repreſenting her as a ſtepdame to mankind, but as a natural and indulgent parent to other creatures. We (ſay they) are brought forth with pain, and by our early cryings fortel our future miſeries. We are often miſhaped in our births, defective in our parts, and ſometimes monſtrous, whereas other creatures are born with eaſe, ſport and play as ſoon as they come into the world, and are very rarely deformed; but theſe complaints are falſe and ungratefully attributed to nature, who, as ſhe is generally kind and obliging to all her creatures, leaving none without neceſſary means for the conſervation of their beings, ſo in a ſpecial manner has ſhe carried it with a motherly tenderneſs to mankind above other animals, for if ſhe fails in her firſt intentions, which are always well deſigned, ſhe makes ſuch after proviſions to ſupply ſuch defects, as we cannot contemplate

template without admiration, and even ſilences the complaints of her infirm productions; when other creatures for want of reaſon are uncapable of applying ſuch helps as ſhe has provided.

Thomas Schiveiker of Combourg, in Germany, a perſon well deſcended, was born without arms, and yet with his feet could perform what any other man could do with his hands. Having ſet himſelf upon a ſeat equal with the height of the table, he took a knife with his feet, cut bread and meat, and carried it to his mouth with his feet, as likewiſe he did the cup, when he had a mind to drink, and that as readily as other people do with their hands. After dinner to give us (ſays my author) other ſpecimens of his dexterity this way, he writ ſeveral copies of letters in the Latin and German tongues, ſo exquiſitely fair, and in ſtrait lines, that we were all ambitious of having ſome of them, to keep as extraordinary rarities. Upon our requeſts he made ſeveral good pens with a penknife, and preſented them to us. While he was employed in theſe things, I made particular obſervation of the make of his feet, and ſaw his toes were long, and fit to lay hold on any thing. The Emperor Maximilian being in his progreſs in that country, had a curioſity to ſee him,

him, and being pleaſed to ſee how nature had ſupplied her own defects, preſented him with a gratuity agreeable to his imperial dignity. The ſame author gives us a relation of another German born without arms, that could flouriſh a ſword over his head, fling javelins at ſuch a certainty that he commonly hit the mark. And all other offices of the hands he performed with his feet. He was afterward broken upon the wheel, for ſeveral robberies and murders he had committed.—Camer. hor. ſubſiſcivae. cent. 1. c. 37. p. 169. 170.

Mr Criſpe, brother to Sir Nicholas Criſpe, had been deaf a long time, but had attained to ſuch a knowledge of what men ſpoke, by the motion of their lips, that he was admired by all the merchants on the Exchange, and is ſtill freſh in the memories of all that knew him. When Sir Alexander Cary was beheaded on Tower-hill, this Mr Criſpe preſſed through the crowd to get near the ſcaffold; and Mr Huſt an officer in the city train-bands bid him forbear, till being told who he was, and then made him room. When Sir Alexander turned himſelf to ſpeak to the people, Mr Criſpe fixed his eyes ſo ſteadily upon the motion of his lips, that he carried away the ſubſtance of his ſpeech, and declared it to ſeveral perſons, who all admired

at

at the unaccountable method of his perception. —Clark's Lives, p. 190.

A German, who had been blind from the ſeventh year of his age, took ſuch delight in making muſical organs, that in time he grew to be an excellent artiſt. Frederick Duke of Wirtenburg, ſays my author, ſhewed me an organ of exquiſite workmanſhip, that was of this blind man's making. I heard the artiſt himſelf play upon it, who made excellent muſic. Looking upon his eyes, I could ſee no imperfection in them; but was convinced that he was really blind, becauſe he could work in the dark. He could diſcover the different ſorts of wood he uſed in his work, by the touch only.—Plat. Obſer. l. 1. p. 110.

I was credibly informed, ſaid Antonius de Palermo, by King Alphonſus, of a certain Sicilian that was born blind, that often followed him a hunting, and would ſhew the huntſmen, who had the perfect uſe of their eye-ſight, the lodgments and retreats of the beaſts of game, when they themſelves were at a loſs. He further ſaid, That the ſame blind perſon having by his parſimony got together the ſum of five hundred crowns, for fear of loſing them, buried them in a ground near his habitation; but being ſpied by a neighbour, and particular friend and acquaintance, as ſoon as the blind

man

man was gone, he made bold to take it away. A ſhort time after, the blind man going to viſit his treaſure, found to his great grief and diſappointment, that ſome body had overſeen him, and put the cheat upon him, which made him almoſt loſe his ſenſes, for he was a very covetous miſer. At length, recovering the better uſe of his intellects, he concludes, that none could put this abuſe upon him, but his particular acquaintance aforenamed: Whereupon he makes him a viſit, and tells him he came to aſk his advice in a matter of importance. I have, ſays he, a thouſand crowns, that I have no preſent occaſion for; half of them I have already hid in a very ſafe place, and the other half I know not what to do with; what think you, may not I venture to lay them with the former? His friend by all means commended his prudent reſolution, and with all imaginable diligence, carried back the 500 crowns he had taken away, in hopes of having the whole thouſand crowns together. A while after the blind man goes to the hole; and, finding his money there again, carries it to his own home, and after he had locked it up in his cheſt, goes to his acquaintance, and merrily told him, 'That the blind 'man ſaw better, than he that had the perfect 'uſe of his eye-ſight.'—Camerar. hor. Subciſ. Cent. 2. c. 8. p. 28.

It is reported of Count Mansfield, that notwithſtanding he was ſtone blind, he could diſtinguiſh the white from the black only by the touch; and in the hiſtory of the philoſophical tranſactions of the Royal Society, we have many examples of perſons that could diſtinguiſh any one colour from another, and name what they handled only by feeling, without the help of eyes.—Bartholin. Hiſt. Anatom. Cent. 3. p. 87.

CHAP.

CHAP. XL.

Noctambulos or Sleep-Walkers.

Some perſons that love to amuſe the world with the notion of apparitions, and the walking of ſpirits, will needs attribute this ſtrange ſort of ſleeping walking, to ſome ſpirit good or bad, which inſinuating itſelf into the body, governs it at pleaſure; whereas, in truth, we ſhould aſcribe it to the imagination, which receives the impreſſion of objects in a very great degree; ſo that they are conſtrained to move, and go towards the things repreſented, and not to waken, though they ſwim over rivers, (of which there have been examples) by reaſon of the great quantity of thick and glutinous vapours that ſeize the brain, obſtructing its outlets, and may be helped on by a great quantity of ſubtile ſpirits, quickneſs of wit, a habit and cuſtom of doing ſome action: Beſides, extraordinary motions may as well be referred to dreams, as any other motions which are made in ſleep, conſidering they come from the ſame cauſe, are made

made by the ſame organs, and differ not but in degree, the one being made by a bare repreſentation of the ſpecies, and the other by a ſtrong impreſſion of the imagination. So that to me it appears no more a wonder, for a man to riſe out of his bed, walk, get upon the ridge of a houſe, climb a tree, and do other like things without waking, than it is to ſee another dreamer to talk in his ſleep, laugh, cry, ſtir his arms and legs, ſtrike, kick, and quarrel; both being led to it by the ſame means.

A young man, in whoſe conſtitution choler was too predominate, roſe out of his bed faſt aſleep, took a ſword in his hand, opened the doors, and muttering to himſelf as if he was much enraged, went into the ſtreet, and quarrelled alone, making ſeveral paſſes as eagerly, as if he had been duelling with an enemy, till by a ſlip of his foot he fell down and wounded himſelf in the breaſt with his ſword, in the fall. Hereupon awaking terribly frighted with the wound, that miſſed but a little of taking away his life, and being apprehenſive that theſe night walkings would one time or other be fatal to him, he applied himſelf to me ſays my author, and was cured.—Zacut. Luſitan. prax. admirand. l. 1. obſ. 43. p. 33.

Henricus

Henricus ab Heeres gives us a relation of a young man, much addicted to poetry, while he was in a famous academy, who cudgelling his brains ſometimes the whole day, in making, correcting, and blotting out again his compoſitions, and not being able to pleaſe himſelf, was forced to leave many gapes and ſpaces till a more lucky ſitting; but then would riſe in the night, open his deſk, fall to writing, fill up the chaſms, read aloud what he had written, laugh heartily at what pleaſed him, and call his chamber-fellow to do the like; and yet all this while he was faſt aſleep: then putting off his ſhoes and clothes, ſhutting his deſk, and laying his papers in the ſame poſture he had done before, went to his bed again, and ſlept till he was called up, utterly ignorant of what he had writ, ſaid, or done in the night time. In the morning returning to his ſtudies, and finding his chaſms in his verſes filled up with his own hand, he was ſurpriſed to think whether it was done by man, or ſome evil genius, and was in great perplexity, till his fellow ſtudents put him out of them, by reſolving his doubts. Sometime after he left the ſchools, and betaking himſelf to a virtuous wife, was haunted with the ſame infirmity, would riſe in the night, take the child out of the cradle, walk about the houſe with it, and anſwer any queſtion truly, that his wife then

then propounded to him, which he would not do at other times. About the 40th year of his age, and to his great ſatisfaction, this cuſtom left him, unleſs he had drank hard over night. His wife and whole family that had ſeen him walking, reading, and writing, being deſired to obſerve it, affirmed that he ſpoke as plainly as if he had been awake, and that his eyes were open all the time, of which he was wholly ignorant, and ſincerely proteſted he ſaw not at all, and remembered nothing of what they ſaid he had done.—Henric. ab Heer. obſer Medic. l. 1. p. 32.

An Engliſhman in Paris roſe out of his bed in his ſleep, unlocked the doors where he lodged, and taking his ſword in his hand, walked down to the river Sein, where meeting with a boy, he killed him, put up his ſword, and returned to his bed ſtill faſt aſleep; and in the morning remembered nothing of the evil he had done.—Schot. Ph. curios. l. 3. c. 22. p. 514.

No leſs ſtrange is the hiſtory of a young gentleman, who was troubled with this infirmity, who roſe out of his bed in his ſleep ſtark naked, and taking his ſhirt in his hand, by the help of a cord, climbed up to the top of a high tower in the caſtle where he was; and there finding a neſt of magpies, put all the young ones very carefully in his ſhirt, and returned to his

his bed by the ſame way he came. Next morning, when he waked, he told his brother, that in the night he dreamed he had robbed a magpies neſt, and wondering what he had done with his ſhirt, bid his brother look about the room for it, but he not finding it, he roſe himſelf, and ſearching every where, at laſt found it at his bed's feet with five young magpies wrapt up in it; at which both were aſtoniſhed, and to prevent future danger, taking advice of the ableſt phyſicians, was freed from that infirmity.—Schenck. Obſ. l. 1. p. 65.

Gregorius Horſtius in one of his epiſtles to Fabricius, relates the hiſtory of a young kinſman of his, that dwelt in the ſame houſe with him at Wittenberg in Germany; that coming home one night full of drink, went to bed, and ſlept till about twelve o'clock, then roſe in his ſleep, and after walking about the room a while, went directly to the window to get out, the unuſual noiſe that he made awaked Horſtius, who conſidering with himſelf, that poſſibly this man might be one of thoſe that are called Somnambulis or ſleep-walkers, he leaped out of his bed and run to the window, in hopes to find him ſticking in it; but juſt as he came to help him, the young man fell three ſtories high into the paved ſtreet; where, lying ſpeechleſs and immoveable, he expected he had been

daſhed

daſhed to pieces in his fall, but it proved better; for though he was much hurt and bruiſed, yet at length he was recovered.—Fabric. Obſ. Chirurg. Cent. 2. Obſ. 84. p. 159.

CHAP.

CHAP. XLI.

That Good and Evil depend upon Opinion.

MEN are tormented with the opinions they have of things, and not by the things themſelves. It would be a great victory for the relief of our miſerable human condition, if this propoſition were eſtabliſhed for a certainty throughout. For, if evils have no admiſſion into us, but by the judgment we ourſelves make of them, then it would be in our own power to deſpiſe them, or to convert them to our advantage. If things ſurrender themſelves to our mercy, why do we not accommodate them to our benefit? If what we call evil and torment is neither evil nor torment of itſelf, and that it is only our fancy that gives it that quality, it is in us to change and alter it; and it being in our choice, if there be no conſtraint upon us, we muſt certainly be very great fools to take arms for that ſide which is moſt offenſive to us, and to give ſickneſs, want, and contempt, a nauſeous taſte, if it be in our power to give them a more grateful re-

liſh; and, if chance ſimply provide the matter, it is for us to give it the form.—Mont. Eſſ. Engl. vol. 2. p. 401.

We hold death, poverty, and grief, for our principal enemies; but this death, which ſome repute the moſt dreadful of all dreadful things, others call a ſafe harbour from the ſtorms and tempeſts of life; the ſovereign good of nature, the ſole ſupport of liberty, and the common and ſpeedy remedy of all evils; and, as ſome expect it with fear and trembling, others ſupport it with greater eaſe than life. The Poet complains of its facility,

Mors utinam vitae ſubducere nolles,
Sed virtus te ſola daret!

Luc. l. 4.

O death, I would thou wouldſt the coward ſpare,
That but the daring none might thee confer.

Theodorus told Lyſimachus, who threatened to kill him, 'Thou will do a brave thing to u-'ſurp the power of a Cantharides.' How many of the vulgar rout do we ſee led to execution, and that not a ſimple death, but mixed with ſhame, and ſometimes cruel torments, who appear with ſuch aſſurance, that we can obſerve no change from their ordinary condition, ſettling

tling their affairs, ſinging, preaching to the people, and ſometimes ſallying out into jeſts. One that was carrying to the gallows, deſired the ſheriff's officers not to carry him through ſuch a ſtreet, leſt a merchant that lived there ſhould arreſt him for an old debt. Another told the hangman, he muſt not touch his neck, for fear of making him laugh, he was ſo tickliſh in that part. Another anſwered his father confeſſor, who promiſed he ſhould that day ſup with our Lord, 'Do you then (ſays he) hang in my 'room, for I would willingly faſt to day.' Another having called for drink, and the hangman having drank firſt, ſaid, 'he would not drink 'after him for fear of catching the pox.' Every body has heard the tale of the Piccard, to whom, being upon the ladder, they preſented a whore, telling him, as the law of France ſometimes permits, that, if he would marry her, they would ſave his life; he having conſidered her a while, and perceiving that ſhe halted, ſaid, 'Come, 'come, tie me up, tie me up; ſhe limps, and I 'abhor to ride a lame jade.' A like ſtory is told of a fellow in Denmark, that was condemned to loſe his head; and the ſame propoſal being made him on the ſcaffold, refuſed it, becauſe the maid they offered him had hollow cheeks, and a ſharp noſe. When Louis XI. took the city of Arras, many of the citizens ſuffered them-

themſelves to be hanged rather than they would ſay, 'God ſave the King.' The like was done by ſome of the Preſbyterian field conventiclers and rebels in Scotland, in the reign of King Charles II. Should I give you a catalogue of thoſe of all ſexes and conditions, who with reſolution have looked death in the face, or voluntarily ſought it, to avoid the evils of this life, and others for the hope of a better condition elſewhere, I ſhould never have done.—Ibid. p. 403.

Aut fuit, aut veniet, nihil eſt praeſentis in illa,
Morſque minus poenae, quam mora mortis habet.

Death's always paſt, or coming on; in this
There never any thing of preſent is;
And the delays of death more painful are
Than death itſelf, and dying is by far.

Pain is looked upon as the moſt tormenting thing in the world, and yet we may comfort ourſelves, that, if pain be violent, it is but ſhort; and, if long, nothing violent. That which makes us ſuffer pain with ſo much impatience is not accuſtoming ourſelves to repoſe our chiefeſt contentment in the ſoul, that we do not rely upon her who is the ſole and ſovereign miſtreſs of our condition. It is the ſharp-

neſs

neſs of our conceit that gives the edge to our pains and pleaſure; therefore men ſhould oppoſe and ſtoutly ſet themſelves againſt pain; becauſe, in retiring and giving ground, we invite and pull the trouble upon ourſelves; for it is with pains as with ſtones, that receive a more ſprightly or a more languiſhing luſtre, according to the foil they are ſet upon; and pains have no more room in us than we are pleaſed to allow them. We are more ſenſible of a little touch with a chirurgeon's lancet, than of twenty wounds with a ſword in the heat of battle. The pains of child-bearing are very great; and yet there are whole nations that make nothing of it, as the Lacedemonian women. What alterations can you ſee the Switzers wives of the French guards, ſaving that to-day you ſee them trotting after their huſbands with the child at their backs, that yeſterday they carried in their bellies. Beſides, ſo many whores as daily ſteal their children out of the womb, as before they ſtole them in. A poor Lacedemonian boy having ſtolen a fox, and hid him under his coat, rather endured the gnawing out his bowels, than to diſcover his theft. Cuſtom could never conquer nature, if we did not infect our minds with ſhadows, wantonneſs, negligence, and ſloth, and, by vain opinions and corrupt manners, render it mean and effeminate:

nate: So that pain and grief are not in nature, but opinion.—Ibid. p. 404.

How many perſons in the world have, by their own conſent, acquired both profit and preferments from cuckoldry, of which the bare name affrights ſo many people. The generality and more ſolid ſort of men look upon abundance of children as a great bleſſing, and others think it as great a bleſſing to be without. That opinion gives value to things is very manifeſt in a great many of theſe things which we do not ſo much regard to prize them, but ourſelves; and never conſider either their virtue or their uſe, but only how dear they coſt us: And we only repute for value in them, not what they bring us, but what we add to them. As for its weight, it ſerves for ſo much as its weight; our opinion will never ſuffer it to want of its value. The price gives value to the diamond, difficulty to virtue, ſuffering to devotion, and griping to phyſic.—Ibid.

Epicurus ſays, 'That to be rich is no advan-'tage, but an alteration of affairs'. In plain truth, it is not want, but rather abundance, that creates avarice. All external acceſſions receive taſte and colour from the internal conſtitution, as clothes warm us, not with their heat, but our own, which they are fit to cover and keep in. If it be ill to live in neceſſity, at leaſt

leaſt there is no neceſſity upon a man to live in neceſſity. No man continues ill long but by his own fault: And he that has neither courage to die, nor the heart to live, who will neither reſiſt nor yield, What ſhould a man do to him? —Ibid.

CHAP.

CHAP. XLII.

Of Oppreſſors and Oppreſſion.

LIBERTY and property are ſuch eſſential requiſites to the well-being of every kingdom, and are ſo highly valued by all ſubjects whoſe births and laws denominate them freemen, that there is no peace to be had without the enjoyment of them: Nay, ſo zealous are ſubjects to maintain them, that, if they are once poſſeſſed with a notion that the Prince deſigns to invade their privileges, though they may be miſtaken in the matter, and the Prince is miſrepreſented, yet he muſt never expect a good word or quiet hour after it. Their fears will ſupply the want of truth, and jealouſy will put ſwords into their hands, by way of prevention. Oppreſſion makes wiſe men mad; and none but born or made fools will bear it. A tyrant and oppreſſor is no leſs an enemy to himſelf than his ſubjects; for they ſeldom proſper, when, inſtead of the prayers and bleſſings of the people, they are followed with nothing but their reproaches and curſes,

for endeavouring to enſlave their perſons, and rob them of their properties. There are alſo men of much inferior rank to Princes, that, to their power, are greater oppreſſors, and muſt expect a proportionable puniſhment: For, the ſin is ſo hateful to God and man, that it is commonly retaliated upon the firſt, or, at fartheſt, upon the ſecond generation.

Louis XI. King of France, having been a terrible oppreſſor of his people, by exceſſive taxes, and enforced contributions, uſed to ſay in merriment, that he was ſenſible of his error, but he would take time enough to repent of it before he died, that he might have nothing to anſwer for in another world; but, if it had been real, as the reſolution was feigned and jocular, he had no time to even his accounts with heaven, for he was cut off by a ſudden death.—Frenchfield's Hiſt. improved, p. 64.

Damon the Preceptor of Pericles was baniſhed by the Athenian Senate, and his goods confiſcated by a decree of ten years exile, for no other reaſon but that he was thought to have a greater ſhare of wiſdom and prudence than was common to the reſt of the Athenians.—Zuing. Theatr. vol. 3. p. 795.

The Epheſians baniſhed Hermodorus the philoſopher for this only cauſe, that he had the reputation

putation of an honeſt man, and lived in great modeſty and frugality. The tenor of their decree was, 'That no man ſhould be a better huſ-'band of his eſtate than the reſt, or excel o-'thers in any particular; for, if he did, he 'muſt be forced into exile!'—Coel. Antiq. Lect. 4. p. 184.

John Cameron, Biſhop of Glaſgow in Scotland, was ſo given to covetouſneſs, extortion, violence, and oppreſſion, eſpecially upon his own tenants and vaſſals, he would ſcarce afford them bread to eat, or clothes to cover their nakedneſs; but, the night before Chriſtmas day, and in the middle of all his cruelties, as he lay in bed at his houſe in Lockwood, he heard a voice ſummoning him to appear before the tribunal of Chriſt, and give an account of his actions. Being terrified with this notice, and the pangs of a guilty conſcience, he called up his ſervants, commanded them to bring lights, and ſtay in the room with him. He himſelf took a book in his hand, and began to read; but, the voice being heard a ſecond time, ſtruck all his ſervants with horror. The ſame voice repeated the ſummons a third time, and with a louder and more dreadful accent. The Biſhop, after a lamentable and frightful groan, was found dead in his bed, with his tongue hanging out of his mouth, a dreadful ſpectacle to all the beholders.

This

This relation being alſo made by Buchanan in the ſame terms, I thought fit to record it, as a remarkable example of God's judgment againſt the ſin of oppreſſion.—Spotſ. Hiſt. l. 2. p. 114.

Aſſan Paſha, reſolving to perpetuate his name by erecting that ſtately moſque at Grand Cairo in Egypt, and yet with little or no coſt of his own, committed ſuch unparalleled barbarites upon the people of the countries round about him, to get money of them to begin and finiſh that noble ſtructure, that the complaints of his tyranny and oppreſſion being tranſmitted to the Turkiſh Emperor, he ſent Ibraham Paſha with letters to him, according to the cuſtom of that Sultan, lapt up in black ſilk; the contents whoreof were, 'As ſoon as this our ſervant 'ſhall come to thee, our will and pleaſure is, 'that thou immediately ſend us thy head by 'him to our city of Conſtantinople.' And thus the miſerable oppreſſor ended his hated life.

King William I. to accommodate himſelf for the pleaſure he took in hunting, deſtroyed thirty miles compaſs of ground in Hampſhire, demoliſhed thirty-ſix pariſh churches, and left all the inhabitants without houſe or land, to the ruin of thouſands of people, to make the New Foreſt in that country; but the juſt hand of heaven was viſible upon his poſterity for this oppreſſion and devaſtation, in turning out Chriſtian people

a begging,

a-begging, to make a dwelling for wild beaſts; for, in this very New Foreſt, his two ſons, Richard, by a peſtilential air, and William Rufus, by the ſhot of an arrow, whether caſual or premeditated, is not yet determined, and his grandſon Henry, ſon of Duke Robert, by hanging in a bough of a tree, came all to untimely deaths.—Hiſtory of England, 8vo, Vol. 1. p. 93.

A Suſſex gentleman living at Rye in that county, having ſome marſh land upon the ſea ſide, wherein were poles which fiſhermen uſed to dry their nets upon, for which privilege they paid him an annual rent. He being very covetous, and inclined to oppreſs all that he had power over, thinking the poor men did not pay rent enough, ordered his ſervants to pull up the poles, and diſcharge the fiſhermen from coming upon his ground, unleſs they would advance the rent to the ſum he demanded. The Poles were plucked up accordingly; and the night following, by a ſpring tide, and a violent ſouth-weſt wind, the ſea broke in and drowned his whole marſh, which was never recovered ſince. —Clark's M. c. 33. p. 144.

John King of England, among his other vices, was a great tyrant and a cruel oppreſſor. He uſurped the crown from the true heir, Arthur, ſon of Jeoffry Plantagenet, elder brother

of

of King John; who being taken a priſoner at war, was baſely murdered; and his blood, with many other noblemen, was laid at the King's door. Without cauſe, he repudiated his wife Avis, and married another. He fined the Earls and Barons in eight parts of their goods, for not going with him into Normandy, which he loſt by his tyranny and oppreſſion. He laid ſuch heavy taxes upon the whole kingdom, and ſo preyed upon the lives and eſtates of his ſubjects to ſupport his deſperate courſes, as forced them to revolt. By violating the privileges, and ſeizing the demeans of the church, he ſet the whole clergy againſt him. The Welſh having given him twenty-eight children as hoſtages, to ſecure their obedience upon a cauſeleſs pretence, they were all (poor innocent pledges!) hanged at Nottingham in his ſight. A Jew * refuſing to lend him ſo much money as he required, he cauſed every day one of his great teeth to be pulled out for ſeven days together; and then the poor Jew was content to give him ten thouſand merks of ſilver to ſpare the one tooth he had left. The ſame King, aſſaulting the chaſtity of the daughter of Robert Fitzwater, called *Maud the Beautiful*, and being repulſed, he cauſed her to be poiſoned, of which ſhe

* Baker's Chron. p. 101.

ſhe died. And, not long after, the King himſelf had the ſame fate, being poiſoned by a monk of Swineſtead Abby, in Norfolk.—Vid. his Reign in the Hiſt. of England, 8vo.

It was the matchleſs tyranny, cruelty, and oppreſſion, of the Rump Parliament that overthrew their Dagon of a commonwealth, and rendered the authors of that project the contempt and ſcorn of all the world, as well as of their own country. They began their reign by raiſing a rebellion againſt their Sovereign; and continued it in the ſlaughter and robbing their fellow ſubjects, that retained either their religion, loyalty, or love to their country. They laid aſide the Houſe of Lords, and ſcandalized them with their own character, *dangerous* and *uſeleſs*. They overturned the laws, and pulled up the Engliſh conſtitution by the roots. They oppreſſed the good people of England with heavy taxes, amounting to L. 1200 a month. They overthrew the beſt church in the world; and, to ſay all in one word, *They murdered their King!*

CHAP.

CHAP. XLIII.

That Oracles, Augury, and Aſtrological Predictions, are all abominable Cheats, Abuſes, and Deluſions.

ALL oracles, though never ſo antient, and whether delivered by night viſions, as thoſe of Amphiarus, and the Egyptians or Greeks in the temples of Serapis and Eſculapius, which were pronounced by the mouths of braſs ſtatues, or by the prieſts or Sybills, or that famous oracle of Jupiter Ammon in the country of the Garamantes, the temple in the city of Dodona in Epirus, or that at Delos, of Apollo at Delphos, or any other place, were nothing elſe but the infatuations and deluſions of the Devil, as appears by the ſacred text, and were totally aboliſhed by the Chriſtian religion. Their anſwers were only ridiculous abſurdities, delivered in ſuch dubious phraſes as would bear two ſeveral ſenſes, ſuch as theſe,

Aio te, Æacide, Romanos vincere poſſe.
Ibis redibis nunquam per bella peribis.

where a change of the point alters the ſenſe, and makes it either backward or forward. They might ſometimes, in foretelling much, ſtumble upon truth, but there was no certainty in their anſwers, they only gueſſed at what was moſt probable, and kept up their fame by equivocation, till they were all ſilenced at the coming of the bleſſed Jeſus. But ſuch is the inveterate malice of Satan towards mankind, that he never is without his engines and ſubtile contrivances to deceive and delude them, and therefore when oracles were ſilenced, and augury and ſoothſaying were grown contemptible, he ſubſtituted judicial aſtrology in the room of them, which is the moſt ridiculous of all ſciences, the art being a ſuperſtructure upon falſe foundations, and their terms a fardel of gibberiſh nullities, invented on purpoſe to abuſe the credulity of children and fools, and to give a poor livelihood to cheating knaves. For, as Horace ſays,

Prudens futuri temporis exitum
Caliginoſa nocte premit Deus:
Ridetque ſi mortalis ultra
Fas trepidat.

Hor. l. 3. odd. 29.

The Eternal Mover has in ſhades of night,
Future events conceal'd from human ſight,

And

And laughs when he does ſee the timorous aſs,
Tremble at what ſhall never come to paſs.

Montaigne derides the practice of divination from the ſtars, and thoſe weak and unknowing animals, that ground moſt of their public and private enterprizes upon their falacious predictions, and ſays it is only a wild and extravagant curioſity of our natures, to graſp at and anticipate future things, as if we had not enough to do to digeſt the preſent; and brings in Lucan complaining againſt Heaven for ſuffering men to miſemploy their time in matters where they are in no ways concerned.—Eſſ. Engl. vol. 1. p. 58, 59.

———*Cur hanc tibi, Rector Olympi,*
Solicitis viſum mortalibus addere curam,
Noſcant venturas ut dira per omnia clades?
Sit ſubitum quodcunque paras ſit cæca futuri
Mens hominum fati, liceat ſperare timenti.

Why? thou great Ruler of Olympus, why,
Haſte thou to timorous mortality
Added this care, that men ſhould be ſo wiſe,
To know by omens future miſeries?
Free us from this unneceſſary care;
Unlook'd for ſend the ills thou doſt prepare;

Let

Let human minds to future things be blind,
That hope amidſt our fears ſome place may find.

Craeſus king of Lydia having taken up a reſolution to make war againſt Cyrus, he, according to the ſuperſtition of thoſe times, conſulted the oracle of Apollo about the ſucceſs of that enterpriſe, from whence he received this anſwer.

Craeſus Halym penetrans, magnam diſperdet opum vim.

When Craeſus has the Haly paſt,
A world of treaſure ſhall he waſte.

which Craeſus interpreted of the riches of Cyrus, but the event ſhewed they were his own; for in that expedition he loſt his kingdom, his whole army, and his liberty; yet this was no reflection upon the veracity of the oracle, but upon his own underſtanding, in miſconſtruing the anſwer.—Herodot. l. 1. p. 20.

Nero Caeſar conſulted the oracle of Apollo at Delphos about his fortune, and particularly concerning the length or brevity of his life; and being adviſed to take ſpecial care of himſelf in the ſixty-third year of his age, he was pleaſed to think he ſhould live ſo long, and for the reſt,

reſt, he ſaid, it was in his own power to make his life happy: But the oracle or Nero were miſtaken in calculating the time, and alſo the perſon; for Galba, in the ſixty-third of his age, was ſaluted Emperor by the Roman ſoldiers, and Nero was depoſed and killed when he wanted many years to complete ſo long a time. —Sueton. l. 6. c. 40. p. 259.

Valens the emperor conſulted the Devil about the name of his ſucceſſor in the empire; and Satan, according to his accuſtomed method in ſuch caſes, preſented him with the Greek letters Θεοδ Theod. intimating that his ſucceſſor's name ſhould begin with thoſe letters. Valens, with this aſſurance, takes up a deſperate reſolution, and kills all within his power whoſe names began after that manner, the Theodori, Theodoti, Theoduli, and Theodoſiolus, a grandee of Spain. This ſlaughter of innocents ſo terrified many, that to ſave their lives they changed their names; but notwithſtanding all this bloody care, he was ſucceeded by Theodoſius. —Socrat. l. 4. c. 15. p. 38.

How willing ſome people are to be abuſed with ſuch predictions, is apparent, by being deluded by equivocal anſwers, which they always interpret in favour of the prediction: As Philip king of Macedon being admoniſhed by the oracle, as he tendered his life, to beware of Quadriga,

Quadriga, which ſignifies a coach and four horſes, he would never have above two horſes to draw his chariot, nor more than two horſes to be made uſe of in any cart in the kingdom. He alſo carefully avoided coming near that town in Boetia called Quadriga; and yet notwithſtanding all his care he was killed by Pauſanias, who had a coach and four horſes engraved on the hilt of his ſword with which he murdered him. A far fetched reaſon to countenance an equivocal prediction.—Val. Max. l. 1. c. 8. p. 38.

Of which we have another inſtance in the reign of our Henry VIII. A friar obſervant, named father Forreſt, was condemned to die, for perſuading people not to take the oath of ſupremacy; and on a gallows ſet up in Smithfield was hanged by the middle and arm-holes alive, and under the gallows was a fire made which burnt him to death. A little before his execution a huge great image was brought to the gallows, that had been fetched out of Wales, and called Dawel Gatheren, for which the Welch had an high eſteem, and of which it was propheſied, 'That this great image ſhould 'ſet a whole Forreſt on fire,' and now was thought to be fulfilled in burning friar Forreſt to aſhes.—Bak. Chron. p. 410, 411.

Cardinal

Cardinal Wolſey, in the height of his pride and glory, was told, that he would be in danger of loſing his life at or near Kingſton, and therefore cautiouſly avoided that town. When he fell into diſgrace, and was apprehended for treaſon by the Earl of Northumberland, and brought out of Yorkſhire as far as St. Alban's in his journey to London, he fell ſick, and was unwilling to be troubled with viſitants; but being told by his gentleman, that there was one come from the king that was very deſirous to ſpeak with his eminence, he inquired his name, and being told by his ſervants that it was Sir William Kingſton, the Cardinal was ready to ſink, ſaying, 'Now I ſee I am a dead man; 'Sir William Kingſton is lieutenant of the 'Tower, where I ſhall loſe my head, and fulfil 'the prophecy of dying at or near Kingſton.' The Cardinal ſends Sir William word he was much indiſpoſed, and deſired him to delay his meſſage till morning, which he conſented to, but never ſaw him alive, for the Cardinal died that night; but becauſe Sir William lay in the ſame houſe, the prediction kept its reputation. —Ibid. p. 420.

And now enters Mr judicial aſtrologer with all his train of aſpects, dignities, and debilities; heavenly houſes, tenanted by trigons, triplicities, exaltations, cadencies, ſtationary and retrogade motions, and the reſt of the canting gibberiſh

that

that they employ to amuſe and delude the world into a good opinion of their practice, which has been branded for a cheat by the learned world, and acknowledged to be nothing better by the more ingenious party among themſelves: As for example, the Rump Parliamentary Oracle William Lilly, who, by writing in Engliſh, may be ſaid to have ſpawn'd the whole tribe of figure flingers, and by whoſe rules and directions they pretend to give judgment either on nativities, horary queſtions, or annual revolutions: In his epiſtle to his book intituled, An Introduction to Aſtrology, has theſe words, 'The vulgar aſtrologer that lives 'by the art is a knave.'

An inner room receives the numerous ſhoals
Of ſuch as pay to be reputed fools;
The ſage in large flag chair here lolls at eaſe,
To promiſe future health for twelve-pence fees.
Gar.

And feels the pulſes of the ſtars,
To find out agues, coughs, catarhs:
And tell what criſis does divine,
The rot in ſheep or mange in ſwine:
In men what gives or cures the itch,
What makes them cuckolds, poor or rich;

What

What gains or loſes, hangs or ſaves;
What makes men great, what fools, what knaves,
But not what wiſe: For only of thoſe
The ſtars, they ſay, cannot diſpoſe.
No more than can the aſtrologians;
There they ſay right, and like true Trojans:
Yet knows whatever's to be known,
And much more than he knows will own.

Hud.

Carden and Gauricus, two famous Aſtrologers, having calculated the nativity of King Henry II. of France, gave their judgments, that by the poſition of the ſtars he was decreed to live a happy life, even to a very old age; and yet this great prince, who had fought many bloody battles with ſucceſs, was miſerably killed in the flower of his youth in a tournament. The prince's children, whoſe genitures had been curiouſly examined, and alſo of whom wonders had been prognoſticated, were not much more happy, as all France can teſtify.—Cauſ. Hol. Court. Tom. Max. 5. p. 360.

The Arabians were celebrated for their great ſkill in Aſtrology as well as phyſic, and yet they were egregiouſly miſtaken in the fortune of their king Zica, whom Aſtrology ſaid ſhould live many years to be a terror to the Chriſtians,

and yet he died in the ſame year they gave their predictions.—Ibid.

Albumazer, that great author and propagator of aſtrology, gave his judgment in writing, that according to the rules of aſtrology, the Chriſtian religion ſhould not continue in the world above a thouſand four hundred years; but he has already lied above three hundred years, and it will be a lie to the end of the world, 'for the gates of Hell ſhall not prevail 'againſt it.'—Idem. p. 361.

William Lilly, famous among the rebellious party for his predictions during the whole courſe of that unnatural war, foreſeeing the Parliament's tyranny and oppreſſion would ruin their commonwealth, in his almanack of the year 1653, prints the picture of a very young, tall, ſlender black man in the frontiſpiece, and, to compound for his old ſins, inſinuates, in obſcure jargon, that King Charles II. would be reſtored very ſuddenly, and whiſpered it in the ears of the cavalier party, that it was really king Charles's picture, and very like; but the ſame year Cromwell having turned his maſters out of doors, and ſet up himſelf protector, who was a red faced, groſs bodied antient man, then the ſaid picture was ſaid to be drawn for him, and very like alſo.—Lilly's Almanack for 1653.

John

John Gadbury has been a very buſy fellow in all reigns; and if he took his meaſures from the art of aſtrology, which he retails out to others for money, he ſcandilized his own profeſſion; for he was always in the wrong, and under fines and puniſhments. He calls himſelf, and is thought by ſome others, the beſt aſtrologer in England; but how abominably he flattered, and how groſsly he lied in all his predictions during the whole reign of King James II. his own almanacks for thoſe years do witneſs.

Partridge is no ſmall fellow in his own, and the vogue of the modern Whigs, in the craft of aſtrology, who cry him up for an infallible prognoſticator. He often rails at his brother Gadbury for being a Papiſt; but I think he is a Papiſt too, for I find him praying for King William III. almoſt a year after he was dead; ſo that if he was not a Papiſt, he muſt acknowledge himſelf a very bad aſtrologer, that could not foreſee the death of ſo great a monarch, or elſe agree with all the learned world, that 'judicial aſtrology, as practiſed by himſelf, and the reſt of the herd of figure flingers, is a common cheat.'—See his almanack for the year.

CHAP.

CHAP. XLIV.

Of Indulgent and Severe Parents.

A RELIGIOUS diſcharge of relative duties is the true character of a man and a Chriſtian; for, though we are obliged to be kind and beneficial to all men, yet we muſt firſt begin at home; for, he that takes no care of his own is worſe than an infidel. All men are not capable of making their children great, rich, and learned; but all may be kind, indulgent, and do what they are able. Good words, kind looks, and wholeſome advice, though of value in themſelves, yet they coſt nothing in acquiring or beſtowing; and from him that is ſparing of them nothing that is good can be expected. Men often complain of undutiful children, and indeed there are too many ſuch in the world; but parents would do well to conſider whether their own covetouſneſs, frowardneſs, and a continued ſeverity, was not the firſt occaſion of it. There is a neceſſity for a parent ſometimes to ſhew that he can be angry and out of humour upon

upon a juſt provocation; but, to be always ſo, is a ſign of very ill nature, and tacitly inſtructs the child in leſſons of diſobedience; for, he that ſtudies to pleaſe, and finds his endeavours ineffectual, commonly runs into the oppoſite vices of ſtubbornneſs and extravagancy. The duties are plain on both ſides, and equally obliging: Children, be dutiful to your parents; and fathers provoke not your children to wrath, leſt they be diſcouraged.

Charles the Great was ſo entire a lover of his ſons and daughters, that he would not go to dinner or ſupper unleſs he had their company; and if, at any time, he had occaſion to travel, he always took them along with him. Being aſked, why he did not provide huſbands for his daughters, and ſend his ſons abroad to ſee the world, and accompliſh themſelves by a foreign education? He anſwered, 'That he loved 'them ſo tenderly, that he could not ſpare 'them out of his ſight.'—Zuin. Theatr. vol. I. 1. p. 57.

Marcus Tullius Cicero was ſo great a lover of his daughter Tulliola, that, when ſhe died, he purchaſed a piece of ground, built a temple upon it, and dedicated it to her; and took all other ways he could imagine to conſecrate her memory, under the character of a Goddeſs.—Ibid. p. 56.

Syro-

Syrophanes, a rich man in the territories of Egypt, was ſuch a paſſionate lover of his ſon, yet alive, that he kept a ſtatue of him in his houſe very carefully; and ſeldom a day paſſed over his head but he made frequent viſits to it, if his ſon was from home; and, if any of his ſervants had committed an offence, and lay under their maſter's diſpleaſure, to the ſtatue they fled for ſanctuary; and, by adorning the image with flowers and garlands, commuted for their crime, and were admitted to pardon, and their maſter's favour.—Plutch. Pilgr. tom. 1. l. 8. p. 734.

Monica, the pious, dear, and tender mother of St Auſtin, while her ſon was miſled into the hereſy of the Manicheans, and too much addicted himſelf to an extravagant and looſe ſort of life, out of her entire affection for him, and the welfare of his ſoul, continually beſieged heaven with prayers and tears for his converſion; which St Ambroſe obſerving, and deſirous to give her ſome conſolation in the hopes of his amendment, ſaid, 'Impoſſibile eſt, ut filius tan-'tarum lachrymarum periret.'—'It is impoſ-'ſible a ſon of ſo many devout prayers and 'tears ſhould miſcarry.'—Clark's Mir. c. 90. p. 362.

While Socrates was one day diverting himſelf in little childiſh paſtimes with his ſon Lamproclus,

proclus, he was ſurprized and tartly reprimanded by Alcibiades, for waſting his time in recreations ſo much below the dignity of a philoſopher. 'Forbear your reproaches, (ſaid Socra-'tes), you have no ſuch great reaſon to laugh 'at a father for playing with his child as you 'imagine, becauſe you are a ſtranger to the pa-'rental endearments and affection which indul-'gent fathers have for their children: Contain 'yourſelf within the bounds of modeſty till you 'have the honour to be a father yourſelf, and 'then perhaps you will appear as ridiculous to 'others as I now ſeem to be to you.' Thus much of indulgent parents: I proceed to ſevere ones.—Ælian. Var. Hiſt. l. 13. p. 309.

Titus Manlius Torquatus having a ſon dignified with the honour of being Governour of a province in Macedonia, and other conſiderable preferments, who was accuſed of miſdemeanors in the diſcharge of his office; this father, with the permiſſion of the Senate, undertook to be judge of the cauſe. He heard the accuſers all they had to alledge, confronted the witneſſes, and gave his ſon full ſcope to make his defence, and on the third day gave this ſentence: 'It 'appearing to me that my ſon D. Silanus has 'miſbehaved himſelf in his office, and taken 'money from the allies of the Roman people, 'con-

'contrary to law and juſtice, I declare him, 'from this day forward, both unworthy of the 'commonwealth and my houſe.' This judgment from the father threw the ſon into ſuch a deep melancholy, that, the night following, he killed himſelf: And the father, looking upon him as a ſon that degenerated from the virtue of his anceſtors, refuſed to honour his funeral ſolemnity with his preſence.—Cauſ. Hol. Cour. Tom. 1. l. 3. p. 112.

Epaminondas being General for the Thebans, in their war againſt the Lacedemonians, and having ſome ſpecial buſineſs that called him to Thebes; at his leaving the army, he committed it to the care of his ſon Steſimbrotus, with a particular command not to fight the enemy till his return. The Lacedemonians uſed all their arts to draw him to a battle; and, among the reſt, reproached him with cowardice; which ſo enraged him, that, contrary to the commands of his father, he gave them battle, and gained a ſingle victory. When his father returned to the camp, and underſtood what had happened, he cauſed his ſon's head to be adorned with a triumphal crown, and then commanded the executioner to cut it off from his ſhoulders, for diſobeying command.—Plut. in Paral. p. 190.

Herod King of Judea, being informed of the birth of a new King of the Jews, to free himſelf from a competitor, cauſed a great number of innocent infants in and about Bethlehem to be murdered, and, among the reſt, a young ſon of his own; which being related to Auguſtus Caeſar at Rome, he ſaid, 'It was better to be 'Herod's ſwine than his ſon;' alluding to the cuſtom of the Jews, who kill no hogs, their law prohibiting the eating of ſwine's fleſh.—Lipſ. Monit. l. 2. c. 6. p. 228.

Artaxerxes King of Perſia had fifty ſons by ſeveral concubines; one of which, named Darius, he made a King in his lifetime; who aſking his father to give him his beautiful concubine called Aſpaſia; and being refuſed it, he encouraged all the reſt of his brethren to join with him in a conſpiracy againſt their father; which coming to his knowledge, put him into ſuch an extreme fury, as at once extinguiſhed both humanity and paternal affection, and cauſed them all to be put to death at the ſame time: By his own hand bringing an utter deſolation upon his houſe, by the deſtruction of ſuch a numerous iſſue.—Sabellic. Exempl. l. 3. c. 3. p. 132.

CHAP.

CHAP. XLV.

Of Patience and Power over our Paſſions.

As anger is a ſhort madneſs, ſo patience is a recollection of all requiſite virtues, that enables us to withſtand the aſſaults of the former, and to behave ourſelves like ſober and prudent men, fit for converſe and buſineſs. He that conquers kingdoms records his actions in the book of fame, as an illuſtrious hero; but he is a greater man that has ſubdued his own paſſions, becauſe it ſets him above the reach of envy, and vulgar impreſſions. Precipitation has ſpoiled many a well laid deſign; but patience and procraſtination ripens ſecrets, and perfects reſolutions. The crutch of time, ſays Gratian, accompliſhes greater things than the club of Hercules; and Providence rewards with intereſt thoſe who have patience enough to attend her leiſure. Blind paſſion, rage, and fury, render men unfit for buſineſs, and are never more injurious to thoſe that are poſſeſſed with thoſe unmanly qualities, than when they pretend to provocation;

tion; for that is the time to exerciſe the virtues of patience and magnanimity, and ſhews them fit to command others, becauſe they are maſters of themſelves. Impudent haſte and inconſideration produce untimely births; but patience, directed by prudence, makes men great and ſucceſsful. It is a poor and diminutive character to be mild and affable when nothing croſſes us; but, to ſtifle our reſentments, when we are manifeſtly injured in body, goods, or name, is a triple victory: It conquers our paſſions, ſhames our enemies, and gives a durable reputation.

King Henry VI. of England, among his other virtues, was celebrated for his Chriſtian patience; inſomuch that, when a rude fellow ſtruck him after he was taken priſoner, he made no other reply, than, 'Friend, you are to 'blame to inſult a priſoner. Thou haſt injured 'thyſelf more than me in ſtriking the Lord's a-'nointed.'—Baker's Chron. p. 287.

Pericles, that famous, noble, wiſe Athenian General, being deſpatching public affairs in the market-place, a miſ-mannered brutiſh fellow employed himſelf all day in giving him ill language, and reviling him before the people; of which that great man, though it was in his power to have puniſhed him, took no notice, but went forward in his buſineſs till night, and

then

then returned to his houſe, the villain following him with the ſame reproachful dialect. Being come to his houſe, and Pericles perceiving it was very dark, bid his ſervant light the fellow home, for fear he ſhould loſe his way.—Plut. in Peric. p. 154.

Caſimir, Duke of the Semdominians, and afterward King of Poland, playing with Johannes Cornarius a Knight, one of his menial ſervants, and winning all his money, he was ſo enraged at his ill fortune, that he ſtruck the prince over the face, and, by the favour of the night, made his eſcape; but, the next day, was apprehended, and brought before Caſimir, to receive his doom; who having well conſidered the matter, ſaid, 'My friends, this man is not to blame; 'the fault is wholly my own; for though, 'being tranſported with paſſion at the loſs of 'his money, he aſſaulted me with violence, yet 'I gave the cauſe, in miſdemeaning myſelf to 'play with a ſervant, and not chooſing a more 'agreeable gameſter; therefore, Johannes, take 'both my pardon and my thanks; thy correc-'tion has taught me to know myſelf better, and 'hereafter to keep myſelf within the bounds of 'Majeſty and decency; and ſo diſmiſſed him.' Lipſ. Monit. l. 2. c. 12.

Zenocrates making a viſit to Plato, when he was offended at a ſervant, whoſe fault was too great

great to go unpuniſhed, he requeſted Zenocrates to beat him, for he was unfit to do it himſelf, 'becauſe he was in paſſion.' Another time, going to ſtrike a ſervant, he ran under the table to ſave himſelf; to whom Plato ſaid, 'Come out, Sirra, for fear I ſhould hit thee on 'the head.'—Laert. l. 3. p. 79.

Arcadius, an Argive, had accuſtomed himſelf to give reproachful language in all places to Philip King of Macedon, for which, at length, he was forced to fly; but, being afterwards apprehended and brought before Philip, he treated him humanely and courteouſly, ſent him preſents to his lodgings, and ſuffered him to retire in ſafety. Afterwards, he commanded his courtiers, who had urged the King to puniſh him, to inquire how he behaved himſelf among the Greeks; who telling him that the Argive had changed his note, and turned his ill words into praiſes of him. 'Look you now, (ſays 'Philip), am not I a better phyſician than any or 'all of you are, and know better how to cure 'a foul-mouthed fellow than the beſt of you. 'Gifts appeaſe, but puniſhment enrages and o-'pens the mouths of the multitude wider.'—Plut. Moral. l. de Ira cohib. p. 124.

Ptolomy King of Egypt ſcoffing at an ignorant pedant, aſked him 'Who was the father of 'Peleus?' 'I will tell you, Sir, (ſaid the 'gram-

'grammarian), if you will firſt tell me who was 'the father of Lagus?' A ſhrewd biting taunt; for Lagus was father of Ptolomy, and of a very obſcure original. This touched the King to the quick; but, ſeeing all about him offended at ſo rude and intolerable an affront, put it off with this modeſt reply, viz. 'By the ſame rule that 'Kings give jeſts, they are obliged to take 'them.'—Ibid. p. 125.

But, of all the examples of patience, next to that of the bleſſed Jeſus, was that of King Charles I. of happy memory, in his whole conduct, in the late times of rebellion; of which one inſtance, among many others that might be produced, is very remarkable. When his Majeſty was taken by his guards from the execrable court of High Injuſtice to Sir Robert Cotton's Houſe, as he paſſed down ſtairs the rude rebel ſoldiers ſcoffed at his Majeſty, blew the ſmoke of their naſty tobacco in his face, (a thing which was always very offenſive to him), ſtrewed pieces of pipes in his way; and one, more abominably inſolent than the reſt, ſpit in his Majeſty's face, which the royal martyr patiently wiped off with his handkerchief, without taking any further notice of the villainous indignity; and, as his Majeſty paſſed further, hearing the impudent ſoldiers, at the inſtigation of their more impudent officers, cry out, 'Juſtice!

'Juſ-

'Juſtice! Execution! Execution!' his Majeſty only ſaid,'Alas! poor ſouls, for a piece of mo-'ney they would do as much for their com-manders.'—Hiſt. Engl. vol. 2. p. 266.

The fatal morning being come, that Dr Laud, Lord Archbiſhop of Canterbury was to be exe-cuted on Tower-Hill, he applied himſelf to his private prayers, and ſo continued till Penning-ton, and others of their public officers, came to conduct him to the ſcaffold, which he aſcended with ſo brave a courage, and ſuch a chearful countenance, as if he had mounted, rather to behold a triumph, than be made a ſacrifice, and came not there to die but to be tranſlated. And, though ſome rude and uncivil people re-viled him, as he paſſed along, with opprobrious language, as loth to let him go to the grave in peace, yet it never diſcompoſed his thoughts, nor diſturbed his patience: For he had profited ſo well in the ſchool of Chriſt, 'That, when he 'was reviled, he reviled not again; when he 'ſuffered, he threatened not; but committed 'his cauſe to him that judgeth righteouſly.' Wharton's Hiſt. Troub. and Trial of A. Bp. Cant. p. 446.

Patience in cowards is tame hopeleſs fear,
But, in brave minds, a ſcorn of what they bear.
Dryd.

CHAP.

CHAP. XLVI.

Of Peace, and ſuch as have been Lovers of it.

SIN has ſo blinded the world, ever ſince the firſt tranſgreſſion, that it has always miſtaken its true intereſt, and has crowned with laurels, and advanced to the titles of heroes and demi-gods, ſuch as have drank deepeſt in human blood, moſt contributed to the ruin of flouriſhing countries, and the depopulation of the univerſe; whilſt the lovers of peace, and promoters of terreſtrial happineſs, are remitted to the cold entertainment of their own virtues, though they have laid the greateſt obligations in the world upon mankind. In this frantic age, great men's ambitions, private intereſts, and covetouſneſs, have put out the eyes of their reaſons, and overlaid the ſenſe of their duty; that, as nothing ought to be more in our wiſhes, ſo nothing ſeems more remote from our hopes, than the univerſal peace of Chriſtendom. Not that there is any impoſſibility in the thing, or any conſiderable difficulty, if all men, more particu-

larly the moſt Chriſtian King, were ſuch Chriſtians as they ought to be. But, in hopes the world will grow wiſer, and diſcern the excellency and benefit of peace, before it is hidden from their eyes, I have ſet down the following example of ſome men, that have been ſo enamoured of the beautiful virgin Peace, that they have eſpouſed her for herſelf, without any deſign to make their fortunes by her.

The inhabitants of Borneo, one of the moſt conſiderable and largeſt iſlands of the Eaſt Indies, being 1600 miles in circumference, and divided into ſeven ſeveral kingdoms, have always lived in ſuch abhorrence of war, and entire love of peace, that they worſhip their monarchs as Gods, while they preſerve them in peace; but, if once they find them inclined to war, they deſert them, till they fall by the ſword of their enemies; and then, as ſoon as they are ſlain, fight againſt their enemies for the redemption of their liberties, and to enthrone another King that will be a greater lover of peace than their laſt was.—Dinoth. Memor. l. 2. p. 76.

Leo, the Emperor ſucceeding Martianus, and beſtowing a largeſs of corn upon Eulogius, the philoſopher, one of his eunuchs aſſumed the freedom to tell him, that ſuch a benefit would

have

have been better beſtowed upon his ſoldiers. 'I would to God (ſaid the Emperor) that the 'world were ſo peaceably inclined, that I might 'have no ſoldiers to beſtow any thing upon, 'that I might give all I could ſpare to learned 'and peaceable men.'—Zuin. Theat. vol. 1. l. 1. p. 40.

Phocion, the Athenian, was ſo renowned a warrior, and attended with ſuch ſucceſs in all his enterpriſes, that he was forty-five times choſen their General, by a univerſal concurrence of voices, civil and military; and yet, upon all debates about peace or war, he was ſtill againſt the latter, and perſuaded to peace, as the only thing that could render his country proſperous. —Plut. in Phocion. p. 120.

James King of Arragon was ſo averſe to the practice of litigious lawyers, that ſet people at variance, and multiplied vexatious ſuits, that, complaints being made againſt Semenus Rada, a great lawyer, for countenancing ſuch abuſes in others, and perſevering in them himſelf, that he baniſhed him his kingdom, as unfit to live in a place to which he was ſo great an enemy. Clark's Mir. c. 76. p. 343.

The Lord Treaſurer Burleigh, a miniſter of ſtate to Queen Eliſabeth, and King James I. was wont to ſay, that he overcame envy and ill-will more by patience and peaceableneſs, than by per-

pertinacy and ſtubborneſs; and that he managed his own private eſtate without either ſuing or being ſued by any perſon whatſoever; which gave him a quiet life, and the good word of all men at his death.—Clark's Mir. c. 92. p. 413.

When Otho the Emperor ſaw himſelf under a neceſſity of reſigning his imperial dignity, or ſupporting himſelf in it by ſpilling the blood of a great number of citizens, and being by ſome of his courtiers perſuaded to take the latter courſe, he ſaid, 'That his life was not of that 'value as to raiſe a civil war in the ſtate to de'fend it;' and therefore peaceably reſigned, and retired to a private life, to give his country quiet.—Eraſm. Apoth.

CHAP.

CHAP. XLVII.

Of Perfidy and Treachery, and their juſt Rewards.

THOUGH all men love the treaſon, yet they equally hate the traitor; for by the ſame reaſon he has betrayed one, he will do the ſame by another, if the chapman comes up to his price; therefore it is no new thing, nor peradventure without ſome colour of juſtice, if the ſame perſon that firſt employed the traitor, takes occaſion, after he has done his work, to ruin him for his own ſecurity, though he has been uſeful to his purpoſe in ruining others. He that has once and avowedly expoſed his faith to ſale, will never be truſted afterwards. But here grains of allowance muſt be given to men, that, by inadvertancy or want of foreſight, are drawn into a party, and by fair pretences deluded for a while, and afterwards underſtand the deſigns of thoſe that engaged them are wicked and unjuſtifiable, if, out of remorſe of conſcience, and the ſafety of the ſtate, they detect thoſe that firſt brought them into the ſnare, they ought to

to be cheriſhed and rewarded by the govern-ment, and not expoſed; for to detect traitors, who deſign to betray their country to a foreign power, is an act of juſtice, and neither perfidy nor treachery; becauſe the preſervation of the whole ought to be preferred before the intereſt and ſafety of a part. But thoſe that firſt decoy men into danger, and afterwards betray their friends for lucre, or out of cowardice to ſave their own lives; or hunt innocent men to death by forging plots and conſpiracies that never had being but by ſubordination and perjury, are inexcuſeable, and though they may be gratified with a penſion, and eſcape the hands of juſtice here, muſt expect the vengeance of Heaven hereafter.

To whom ought not treachery to be hateful, when Tiberius refuſed it in a matter of ſo great importance to him? He had word ſent him out of Germany, that, if he thought fit, they would, by a doſe of poiſon, rid him of Arminius, the moſt potent and implacable enemy the Romans had; but he made anſwer, 'That the people 'of Rome uſed to revenge themſelves of their 'enemies by open ways, with their ſwords in 'their hands, and not clandeſtinely, and by de-'ceit.'—Mont. Eſſ. vol. 3. p. 2.

Some

Some perſons have commanded a thing, who afterwards have ſeverely revenged the execution of it upon the perſon they employed. Jarpole, Duke of Ruſſia, tampered with a Hungarian gentleman to betray Boleſlaus king of Poland, either by killing him, or by giving the Ruſſians opportunity to do him ſome notable injury. This gallant goes ſpeedily in hand with the deſign; and inſinuated himſelf ſo luckily into the king's favour, that he made him of his council, and truſted him in public affairs, by which advantages, in his maſter's abſence, he betrayed Viſilicia, a great and rich city, to the Ruſſians, which was entirely ſacked and burnt, and not only all the inhabitants of both ſexes, young and old, put to the ſword, but a great number of neighbouring gentry, that he had drawn thither to that wicked end. Jarpole's revenge being ſatisfied, and his anger appeaſed, and ſated with the effect of this treachery, coming with a ſound judgment to conſider the foulneſs of it, he cauſed the eyes to be bored out of the head, the tongue to be pulled out of the mouth, and the privy members to be cut off him that executed his commands, in betraying his friend and benefactor.—Ibid. p. 15.

Antigonus perſuaded the ſoldiers called Argyraſpides to betray Eumenes their general into his hands. But after he had cauſed him ſo

delivered

delivered to be ſlain, he himſelf would be the miniſter of divine juſtice, to puniſh ſo deteſtable a crime, and forthwith committed the ſoldiers that had done it into the hands of the governour of the province to be ſlain; ſo that of all that great number of men, not ſo much as one ever returned again into Macedonia. The better he was ſerved, the more wicked he adjudged it to be, and deſerving greater puniſhment. —Ibid. p. 16.

The ſlave that betrayed the place where his maſter P. Sulpitius lay concealed, was, according to the promiſe in Sylla's proſcription, made free for his reward; but by the public juſtice, which was free from any ſuch engagement, he was thrown headlong from the Tarpeian rock, and daſhed to pieces.—Ibid.

——Et nulla potentia vires,
Preſtandi, ne quid peccet amicus habet.

Ovid.

No pow'r on earth can e'er diſpence,
With treachery to a friend without offence.

The Bohemians having, in a pitched field, obtained a victory, and killed Vratiſlaus, they deſtroyed his country by fire; and afterwards finding a young ſon of his, they delivered him up

up to Prince Neclas the victor, who pitying the child, his near kinſman, committed him to Earl Duringus, who had been much favoured by Vratiſlaus, to take care of the child's education and ſafety; but he, like a perfidious traitor, ſome time after cut off his head with a ſcymitar; and carrying it to Prague all bloody as it was, preſented it to Neclas, ſaying, 'I 'have this day ſecured your title to the crown; 'this child or you muſt have died; and now 'you may ſleep ſecurely ſince your competitor 'to the kingdom is dead.' The prince being aſtoniſhed at ſuch a barbarous action, ſaid to Duringus, 'Treaſon cannot be leſſened by pre-'tended good offices to a particular perſon; I 'committed this child to thee to preſerve, not 'deſtroy: Could neither my commands, nor 'the memory of thy friend Vratiſlaus, nor com-'paſſion to an innocent infant, reſtrain thee 'from ſo wicked an action? What was thy 'pretence to juſtify ſuch a horrid and pre-'meditated murder? Was it to oblige me and 'make me ſit eaſy in the throne? Then it is fit 'I ſhould give thee a reward for thy pains, and 'ſo I will: Chuſe which of theſe three puniſh-'ments thou wilt, for one of them thou ſhalt 'ſuffer, viz. either kill thyſelf with a poinard, 'hang thyſelf with a halter, or caſt thyſelf head-'long from the rock of Viſgrade.' Duringus,

being under a neceſſity to comply with this ſentence, hanged himſelf upon an elder tree hard by, which, as long as it ſtood, was called Duringus's elder tree.—Camerar. oper. ſubſiſciv. cent. 2. c. 60. p. 254.

King Edgar, in his youth, having heard great commendations of the extraordinary beauty of Elfrida, daughter of Ordgar Duke of Devonſhire, ſent Earl Athelwold to ſee her, and if ſhe anſwered the report, to demand her in marriage. He, at firſt view, liked her ſo extremely well, that he, perfidiouſly to his maſter, courted her for himſelf, and, with her parents conſent, obtained her for his wife. Returning to court with but a ſlender character of her perſon and features, the king gave over the further proſecution of his amours: But at length the treachery coming to light, and the king enraged with the abuſe his favourite had put upon him, he, diſſembling the ſenſe of the injury and his own diſpleaſure, pleaſantly told the earl, that on ſuch a day he intended to viſit him and his beautiful lady. The earl ſeemingly gave him aſſurance of an hearty welcome; but in the mean time bid his wife diſguiſe her beauty as much as poſſibly ſhe could, leſt the king ſhould be enamoured. The lady, that by this time was ſenſible how Athelwold had ſtept between her and the king, and willing to be a queen,

queen, without reſpect to her huſband's injunctions, dreſſes herſelf againſt his coming, with all the advantages that female art could inſtruct her in, and it took effect: For the king being more inflamed with her beauty upon the ſenſe of the injury, in having been ſo long defrauded and robbed of ſo charming a creature, reſolved not only to recover his intercepted right, but to be revenged of the traiterous interloper: And therefore, appointing a day of hunting in Harwood Forreſt, he drew the earl aſide, ſtruck him into the body with a dart, of which wound he died immediately. The king without delay took Elfrida to wife, who, to expiate her late huſband's death, though ſhe was not concerned in it, covered the place where his blood was ſhed with a monaſtery of nuns to ſing dirges over him.—Hiſtory of England, 8vo. vol. 1. p. 67.

King Edward Ironſide having divided the kingdom of England (after the ſingle combat) between himſelf and Knute the Dane, from being but half a king ſoon became none at all; for his traiterous brother Duke Edrick cauſed him to be murdered at Oxford, by thruſting up a ſword into his body as he was eaſing nature. Having ſo done, Edrick, in hopes to ingratiate himſelf into the favour of King Knute, preſents him, at Glouceſter, with his murdered brother's

brother's head, ſaying, 'All hail, thou now ſole 'monarch of England; behold, here is the head 'of thy copartner, which for thy ſake I ven- 'tured to cut off.' To whom Knute made anſwer, 'And for this ſervice I will ad- 'vance thy head above all the peers of the 'kingdom;' and accordingly commanded his head to be cut off, and ſet on a pole upon the higheſt gate of London.—Hiſtory of England, 8vo. vol. 1. p. 63.

It was a notable reſolution in a fellow that was condemned to die in Monmouth's rebellion, who being offered his life on condition he would execute his companions, 'No,' ſays he, 'I have already refuſed a pardon rather than 'be an evidence, and I won't accept it now to 'be a hangman; God's will be done. As we 'rebelled together, ſo let us hang together for 'company, for I know nothing elſe that has 'brought me to this end.'—Judge Jeffery's Cam- pagne, p. 2.

CHAP.

CHAP. XLVIII.

Of Perjury, Perjured Perſons, and their Fate.

DIVINE and human laws have left men no greater aſſurance of truth and fidelity than that of an oath, which ſhould be taken in ſincerity, and kept inviolably; but, ſince corrupted and depraved nature has perverted theſe laws by wilful perjuries, ſkined over with equivocations, mental reſervations, or baſe ends, for the ſervice of a faction, or ſome private intereſt, and have made oaths like gypſies knots, faſt or looſe at pleaſure, the laws of government have preſcribed this remedy, not to truſt any man of noted falſehood but upon very good caution; for he that has once broken down the bounds of honeſty, and makes no religion of an oath, where his intereſt is concerned; his cauterized conſcience will never ſcruple to ſwear falſely upon every advantageous occaſion. Others play with oaths, without believing they ſport with damnation. Some oaths they will refuſe, to perſuade the world they are tender conſcienced,

ſcienced, but have never denied any oath that entitled them to a profitable office; for whom Hudibras makes this apology in their own ſenſe, though they are aſhamed to ſay ſo, for fear of communicating the ſecret, and rendering the party odious:

Oaths are but words, and words but wind;
Too feeble implements to bind.
And ſaints, whom oaths or vows oblige,
Have a tranſcendent privilege:
For if the Devil, to ſerve his turn,
Can tell truth, why th' ſaints ſhould ſcorn.
When it ſerves theirs to ſwear and lie,
They think there's little reaſon why.
They're not commanded to forbear,
Indefinitely at all to ſwear;
But to ſwear idly, and in vain,
Without ſelf-intereſt or gain:
For breaking of an oath or lying,
Is but a kind of ſelf-denying.
Oaths were not purpos'd like the law,
To keep the good and Juſt in awe;
But to confine the bad and ſinful,
Like moral cattle in a pinfold.
If oaths can do a man no good
In his own buſineſs, why they ſhou'd
In other matters do him hurt,
They think there's little reaſon for't.

He

He that impoſes an oath, makes it,
Not he that for convenience takes it:
Then how can any man be ſaid
To break an oath he never made?

But how much they are miſtaken that on this manner jeſt with oaths, or ſerve themſelves by perjury, will appear by the enſuing inſtances, where vengeance has purſued them according their merits.

Ludovicus, ſon of Boſo King of Burgundy, warring in Italy againſt the Emperor Berengarius II. was beaten and taken priſoner; but Berengarius, out of pure good nature, having taken his oath that he would never more diſturb the peace of Italy, gave him his liberty; but that ungrateful Prince, regardleſs of his oath and reiterated promiſes, in a ſhort time after invades Italy again with a numerous army, and for a time committed great depredations; but, being the ſecond time worſted and taken priſoner near Verona, his eyes were put out by the conqueror, and theſe words burnt in his forehead with a hot iron, 'This man was ſaved by 'clemency, and loſt by perjury.'—Zuin. Theat. vol. 2. l. 4. p. 341.

Alfred, a nobleman, conſpiring with certain other confederates to prevent King Ethelſtan from

from reigning, by putting out his eyes; the conſpirators being diſcovered, and Alfred denying his knowledge of it, was ſent to Rome to aſſert his innocency before Pope John X. where, taking his corporeal oath upon the altar of St Peter, that he knew nothing of the plot againſt Ethelſtan, he fell down immediately, was carried out by his ſervants; and, to the terror of all perjured perſons, died in the ſpace of three days after; and the Pope denied him Chriſtian burial till he ſhould know Ethelſtan's pleaſure in it.—Hiſt. of England, 8vo. vol. 1. p. 60.

Earl Harold, ſon of Godwin Earl of Kent, putting to ſea in a ſmall boat, to take his pleaſure on the waters, a ſudden gale of wind ariſing, drove him upon the coaſt of Normandy; which Duke William being acquainted with, and pretending a right to the crown of England, by promiſe from King Edward the Confeſſor, when he ſojourned on that ſide the water, he detained Harold in cuſtody till he had ſwore to make him King of England, after the death of King Edward then reigning; who ſwore accordingly; but when Edward died, without taking any cognizance of his oath, Harold put the crown upon his own head, and excluded Duke William; at which diſappointment William was ſo much offended, that he landed at Pemſey in Suſſex, gave King Harold battle,

battle, ſlew him and ſixty-ſeven thouſand, nine hundred, and ſeventy four Engliſhmen, and became Monarch of the kingdom, by the name of William I. to whom fools and flatterers falſely gave the title of Conqueror.—Speed's Map, p. 9.

The Equi having entered into a league with the Romans, and aſſured their fidelity by ſolemn oaths, when they ſaw an advantage to enrich themſelves at the coſt of their allies, they broke their treaty, elected a general of their own, and ravaged the territories of the Romans. Hereupon ambaſſadors were ſent to them, to complain of their depredations, and to demand ſatisfaction; but the general of their army ſlighted the ambaſſadors, and bid them deliver their embaſſy to an adjoining oak. 'So 'I will,' ſaid one of the ambaſſadors; and, turning to the oak, ſaid, 'O ſacred oak, or 'what elſe appertains to the Gods in this place, 'hear and bear witneſs of the perfidiouſneſs of 'this people, and favour our juſt complaints, 'that, by the aſſiſtance of the Gods, we may be 'revenged of them for their notorious perjury!' This ſaid, the ambaſſadors returned; and the Romans ſending an army againſt the Equi, they overthrew them in an engagement, and utterly ruined that perjured nation.—Liv. Hiſt. Clark's Mir. c. 9. p. 429.

CHAP. XLIX.

Of Poverty, and the Miſery and Happineſs that attends it.

POVERTY and want are ſo much abhorred by all men, as an intolerable burden, that they ſtudiouſly ſhun it, as the ſource of all other miſeries. Some men take a regular courſe to avoid it by diligence. —— 'extremos currit mercator 'ad Indos,' they leave no port or creek in the habitable or unhabitable world unſearch'd, with the hazard of their lives. Ill men that have not the courage to venture abroad ſtay at home, and turn paraſites and ſlaves to other men's humours and ambitions; ſwear, forſwear, and lie, damn their bodies and their ſouls; forſake God, abjure religion, rob, ſteal, and murder, rather than endure the inſufferable yoke of poverty. The latter ſeems to be an act of choice, and denominates a man a villain; whereas poverty and honeſty give a reputable character; and, among good men, they are the objects of commiſeration and charity. But here the world is too generally faulty; for, if a man be under neceſ-

neceſſitous circumſtances, he is called a poor devil, and contemned and neglected, though he be never ſo well born, honeſt, wiſe, learned, well deſerving, and of excellent parts. He is forſaken of all, or employed as a footſtool for every man to trample on, or a wall to piſs against it. 'Pauper paries factus, quem canicu-'lae commingant.' But it is hoped, when the world grows wiſer and better, rich merit will be taken notice of, though it has no other recommendation but its own qualifications.

The Britains, complaining to their old lords and maſters, the Romans, when oppreſſed by the Picts, ſaid, 'Mare ad Barbaros, Barbari ad 'mare!'—'The Barbarians drove them to the 'ſea, the ſea drove them back to the Bar-'barians.' The miſery of poor men compels them to cry out, and make their moan to rich men, who give a ſcornful anſwer to their misfortunes. Inſtead of comfort, they threaten and miſcal them, and aggravate their miſeries by ill language; or, if they do give good words, what is that towards relieving their neceſſities. It is an eaſy matter, when one's belly is full, to declaim againſt faſting. No men living ſo jocund, ſo merry, as the people of Rome when they lived in plenty; but, when they were reduced to extreme poverty, neither ſhame, nor laws,

laws, nor arms, could keep them in obedience. Seneca, it is true, pleads handſomely for poverty; but his documents admit of great abatements, becauſe, at the ſame time, he was very rich, and abounded in plenty. Poor men's condition is very deplorable: the Devil and the world perſecute them; all good fortune forſakes them; they are left to the rage of beggary, cold, hunger, thirſt, naſtineſs, ſickneſs, and all manner of excruciating torments; which are heightened by their own ingenuity.—Burt. Mel. p. 207.

The only remedy for this misfortune is hope, that hard beginnings may have proſperous events; and that a louring morning may turn to a fair afternoon. Machiavel relates of Coſmos de Medices, that fortunate and renowned citizen of Europe, that all his youth was full of perplexity, danger, and miſery, till forty years were paſt, and then on a ſudden his honour and happineſs broke out as through a cloud. Hunniades was fetched out of priſon. Henry III. f Portugal out of a monaſtery, and King Charles II. out of exile, to be crowned Kings. Beyond all hope and expectation many things fall out; and who knows what is in the womb of futurity. All the ſuns are not yet ſet; a day may come to make amends for all. Fret not yourſelves becauſe you are poor and ſlighted, or that you

you have not the place due to your birth or merits; or that, which is the ſharpeſt of all corroſives, that you have been happy, honourable, and rich, and now are poor and diſtreſſed; the ſcorn of men, a burden to the world, irkſome to yourſelves and others, in having loſt all. 'Miſerum eſt fuiſſe felicem.' The greateſt miſery in the world is the remembrance of having been happy. This made Timon of Athens half mad with melancholy, to think of his former happineſs, and preſent unhappineſs; it is able to cloſe up the miſerable in deſpairation.—Ibid. p. 209.

Nor is the poor man, if honeſt, left without ſome comfort, though the cloud of poverty often ſo dims his intellects that he cannot diſcern it. Chriſt himſelf was poor, born in a ſtable, laid in a manger, and had not a houſe to hide his head in all the days of his life. What though one of ſmall deſert be rich? What gets he by it, but pride, inſolence, luſt, and ambition? He has variety of diſhes, better fare, and richer wine; but, with all, has the ſtone, gout, pox, rhumes, crudities, and oppilations. Yea, but he hath the world at will; every man ſeeks to him, applauds, honours, and admires him; but, take this with you, that he expoſeth himſelf to hatred, envy, peril, and treaſon. Their means are their miſery; and, though they have collogued and flattered their ſovereigns, they are 'often-

oftentimes but fatted like hogs to be devoured by their princes. The rich man has many ſervants; and this more adds to his trouble; for ſo many the more enemies has he to ſuſpect.—To conclude: The rich man hath abundance of wealth; but the poor man is not moleſted with the cares of keeping ill-gotten pelf, nor the dread of accounting for it in the next world. Nature is content with bread and water; and they that can content themſelves with that may contend with Jupiter himſelf for happineſs.—Ibid. p. 205.

CHAP.

CHAP. L.

Of Pride and Haughtineſs.

PRIDE well placed, and rightly defined, is of ambiguous ſignification, ſays the late incompa-rable Marquis of Hallifax; one kind of it is as much a virtue as the other is a vice; but we are naturally ſo apt to chooſe the worſt, that it is become dangerous to commend the beſt ſide of it. Pride is a ſly inſenſible enemy, that wounds the ſoul unſeen; and many that have reſiſted other formidable vices, have been ruined by this ſubtile invader; for, though we ſmile to ourſelves, at leaſt ironically, when flatterers bedaub us with falſe encomiums, though we ſeem many times to be angry and bluſh at our own praiſes; yet our ſouls inwardly rejoice; we are pleaſed with it, and forget ourſelves. Some are proud of their quality, and deſpiſe all below it; firſt ſet it up for the idol of a vain imagination, and then their reaſon muſt fall down and worſhip it. They would have the world think that no amends can be made for

the want of a great title, or an ancient coat of arms. They imagine, that, with theſe advantages, they ſtand upon the higher ground, which makes them look down upon merit and virtue as things inferior to them. Some, and moſt commonly women, are proud of their fine clothes; and, when ſhe hath leſs wit and ſenſe than the reſt of her neighbours, comforts herſelf that ſhe hath more lace. Some ladies put ſo much weight upon ornaments, that, if one could ſee into their hearts, it would be found that even the thought of death was made leſs heavy to them, by the contemplation of their being laid out in ſtate, and honourably attended to the grave. The man of letters is proud of the eſteem the world gives him for his knowledge; but he might eaſily cure himſelf of that diſeaſe, by conſidering how much learning he wants. The military man is proud of ſome great action performed by him, when poſſibly it was more owing to fortune than his own valour or conduct; and ſome are proud of their ignorance, and have as much reaſon to be ſo as any of the reſt; for they, being alſo compared with others in the ſame character and condition, will find their defects exceed their acquiſitions.

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The Order of Jeſuits, which, from very mean beginnings, are grown the wealthieſt ſociety in the world, are ſo ſwelled with the tumor of pride, that, though they are the moſt juvenile of all other Orders in the Roman church, and therefore, by their canons, are obliged to go laſt in the ſhow on feſtivals, never go at all in proceſſion with other Orders, becauſe they will not come behind them.—Fuller's Hol. State, c. 15. p. 45.

Aldred, Archbiſhop of York, in the reign of William I. having aſked a favour of that Monarch, which he thought fit to deny, he, out of great pride and diſcontent, was walking very haughtily out of the preſence; but the King, being fearful that, by reaſon of his authority, the Biſhop might create him ſome diſquiet, importuned him to ſtay, fell upon his knees, begged his pardon, and promiſed to grant his requeſt. The King kneeling all this time at the proud prelate's feet, the Quality that were preſent put him in mind of the indecency of the poſture, and told him he ought to give the King his hand to raiſe him up: 'No, (ſays the Archbi-'ſhop), let him continue as he is, and know 'what it is to diſpleaſe St Peter.'—Bak. Chron. p. 40.

King Edgar, ſole monarch of England, taking his progreſs to the city of Cheſter, thither ſummoned

ſummoned all the Kings that held of him to do him homage; by name, Kered King of Scots, Malcolm of Cumberland, Maccuſe of the Iſles, five Kings of Wales, Duſwal, Huwal, Griffith, Jacob, Judethil; and theſe he had in ſuch awe, that, going one day into a galley, he cauſed them each man to take his oar, and row him down the river Dee, while he ſat in ſtate in the ſtern, ſaying, 'That then his ſucceſſors might 'glory in being Kings of England, when they 'had ſuch honour done them.' And perhaps the Divine Power was diſpleaſed with him for inſulting, and taking ſo much honour to himſelf; ſince we read that, in the next year, in the height of his glory, and flower of his age, he was taken out of this world by a mortal ſickneſs.—Hiſtory of England, 8vo, vol. 1. p. 66.

King Henry II. of England, out of tender paternal affection to his ſon Prince Henry, cauſed him, at ſeventeen years of age, to be crowned joint King of England with himſelf; and, in compliment to him, on the feſtival of his coronation, ſet the firſt diſh on the table with his own hands after the new King was ſet down; upon which the Archbiſhop of York pleaſantly ſaid, 'Be of good cheer, my beſt ſon, for no prince 'in the world has ſuch another ſervant to wait 'on him at his table.' To whom the young King

King haughtily anſwered, 'My father does no 'more than what becomes him; for he being 'only a King by the mother's ſide, ought to 'ſerve me, who have a King to my father, and 'a Queen to my mother.'—Polyd. Virg. l. 13. p. 212.

Simon Thurway, born in the county of Cornwall, was educated in one of our Engliſh Univerſities, and from thence went to the Academy at Paris in France, where he became ſo great a proficient in logic, that he carried the fame from the reſt of the collegiates. He had a great memory, as great elocution, and knew all things but himſelf; but, for want of that, was ſo blown up with pride, that a judgment followed it. At once, he loſt his memory and judgment, walked up and down without reaſon or ſpeech; he ſcarce knew one thing from another; and, inſtead of ſpeaking, made a noiſe like the howling of a dog.—Polyd. Virg. Hiſt. Angl. l. 1. p. 284.

All the virtue and famous conqueſts of Alexander the Great were clouded by his pride and inſolence. In contempt of King Philip, he would have Jupiter Ammon to be his father. Deſpiſing the Macedonian habit, he dreſſed himſelf in the Perſian mode, and aſpiring to be more than man, would be worſhipped as a God.

God. Thus, at once abuſing the dignity of a ſon, the honour of a citizen, and the excellency of a man, in diſſembling himſelf to be what in truth he was not, even among thoſe who knew his original.—Lonic. Theatr. l. 637.

CHAP.

CHAP. LI.

Quarrels on Slight Occaſions, often produce Fatal Conſequences.

He was certainly in the right, that ſaid, 'Man himſelf is a quarrel, and his different 'parts are always in a domeſtic war, without 'poſſibility of reconciliation till a grave ſweat 'cures him.' Therefore he that finds himſelf prone to that vice, ſhould carefully ſtop the firſt ſally of his emotions, and leave the ſubject that begins to be troubleſome, before it precipitates him into great undecencies. He that ſtops not at the ſtart, will never be able to prevent the danger of the career, or keep himſelf from falling, if he cannot recover himſelf when he firſt begins to totter. They fall headlong that loſe their reaſon, for frailty does ſo far indulge itſelf, that its unawares carried out into the deep, and can find no quite port to anchor in. A man ſhould be an enemy to all contentions as much as lawfully he may, and I know not whether ſomething more: For it is not only liberal, but ſometimes advantageous too, a little

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to recede from one's right; for by this means a prudent and peaceable man, by doing himſelf a manifeſt injuſtice, has prevented a worſe being done him by proceedings at law, lawyers and judges, after an age of vexations, dirty, and vile practices, which are greater enemies to ingenious natures than the ſword, fire, or rack.

What ruin did our late Duke of Burgundy run into, about a cart load of ſheep's pelts? And was not the graving of a ſeal the firſt and principal cauſe of the greateſt commotion that this machine of the world did ever undergo? For Pompey and Caeſar are but the off ſets and continuation of two others. I have ſeen the wiſeſt heads in France aſſembled with great ceremony and public expence about treaties and agreements, of which the true deciſion only depended in the mean time upon the ladies cabinet council, and the inclination of ſome fooliſh women. The poets well underſtood this when they put all Greece and Aſia to fire and ſword for an apple. Inquire why that man hazards his life and honour upon the fortune of his rapier and dagger; he cannot acquaint you with the occaſion of the quarrel without bluſhing, it is ſo idle and frivolous.—Mont. Eſſ. Engl. Vol. 3. p. 386, 387.

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A ſuit at law was commenced between the heirs of Sir Thomas Talbot Viſcount Liſle, and the heirs of the Lord Barkley, about the right of certain lands and tenements near Wotton-Under-Edge in the county of Glouceſterſhire: which ſuit began at the latter end of the reign of King Edward IV. and continued till the beginning of the reign of James I. and then it was ended by arbitration. The full time of continuance was about one hundred and twenty years.—Cambd. Brittan. Fuller's Worth. p. 256. Glouceſterſhire.

Two Italian brothers of the Houſe of de Limino in Padua, diverting themſelves in the country, walked out for their pleaſures after ſupper; and gazing on the ſtarry firmament, one merrily ſaid to the other, 'Would I had as 'many oxen as there are ſtars in the ſky.' The other ſays, 'and would I had a paſture as large 'as the heavens; where then' ſaid he 'would'ſt 'thou feed thy oxen? Where ſhould I feed 'them,' ſaid his brother, 'but in thy paſture; 'But what if I would not give thee leave,' ſaid the other? 'Then I would take leave whether 'thou would'ſt or not. What' ſaid the other, 'in ſpight of my teeth? Yes,' ſaid the other, 'in ſpight of all thou could'ſt do to hinder me.' From this idle quarrel and inſignificant words, they proceeded to approbrious language, in that

heat drew their ſwords, and tilted at each other with ſo much fury, that they run one another through the body, made a paſſage for their ſouls to go out at, and both died immediately. —Camerar. Oper. Subciſe. Cent. 1. c. 92. p. 429.

John Cardinal de Medices, and his brother Cartia, joining their hounds in hunting, and killing a hare, differing about whoſe dog made the firſt ſeizure, gave each other hard language; which the young Cardinal reſenting, gave his brother a box on the ear, which Cartia returned with a wound in the Cardinal's thigh, of which he died immediately. In revenge whereof a ſervant of the Cardinal's killed Cartia, and ſo Coſmo Duke of Florence loſt two young princes and hopeful ſons for a trifle, viz. ' whoſe dog catched the hare.'—Ibid. p. 430.

In the reign of Claudius Caeſar, came great numbers of Jews from all parts to celebrate the paſſover at Jeruſalem; and certain cohorts of Roman ſoldiers being poſted about the temple as a guard to it, one among them diſcovering his privy parts, perhaps only to make water, the Jews apprehended the uncircumciſed idolator did it in abuſe of their nation and religion, and therefore fell upon the ſoldiers with ſtaves, clubs, and ſtones; the ſoldiers on the other

ther ſide defended themſelves with their arms, till at laſt the Jews oppreſſed with their own multitudes, and the wounds they had received, gave over the rencounter, ‘ but not before ‘ twenty thouſand of them were killed upon the ‘ ſpot in ſo fooliſh a quarrel.’—Joſeph. Antiqu. l. 10. c. 4. p. 519.

A quarrel happening in the reign of King Edward VI. about precedence, between Queen Catherine Parre, late wife to King Henry VIII. and then married to the Lord Thomas Seymour Admiral of England, and the Dutcheſs of Somerſet, wife to the Lord Protector of England, and brother to the Lord Admiral. Theſe two ladies carried the quarrel ſo high, that at length they engaged their huſbands in it, and ſo incenſed one againſt the other, that the Protector gave way to the cutting off his brother's head, upon an impeachment in Parliament; upon which he as it were laid his own head alſo upon the block; for if theſe two brothers had held together, which they did till the difference happened betwixt their wives, they had ſupported each other. The Admiral's courage would have ſtrengthened the Protector's authority, and the Protector's authority might have indulged the Admiral's valour; but depriving one another of theſe aſſiſtances, the one fell by his brother's autho-

rity,

rity, and the other not long after was ſacrificed to the Duke of Northumberland's malice, and beheaded for felony.—Fitzherb. Relig. and Polic.

CHAP.

CHAP. LII.

Of Religion, and the Lovers and Deſpiſers of it.

WHEN I name the word religion, it cannot reaſonably be preſumed that I intend any but the Chriſtian, delivered to the world by Chriſt Jeſus the Son of God, and after his aſcenſion to the Father, taught by his twelve Apoſtles, and their orthodox ſucceſſors under ſeveral denominations; and, ſince our ſins have cauſed diviſions among Chriſtians, and many names have been impoſed upon them for diſtinction; when I name the true religion, I would be underſtood of the true ancient, catholic, and apoſtolic religion, regularly preached, profeſſed, and practiſed among the reformed Chriſtians. All other religions in the world are a compound of abuſes, impoſtures, and deluſions; but Chriſtianity approves its excellency by its own native verity, unity, ſimplicity, candour, juſtice, and goodneſs. It teaches us 'to deny ourſelves, to 'take up the croſs of Chriſt, and follow in the 'exerciſe of all virtues, wherein conſiſts the 'life of religion;' laying aſide all idle quarrels, ſelf-

ſelf-intereſt, and needleſs debates about circumſtantials; for this religion is not in words but in works; not in opinions but in aſſurances; not in ſpeculation but in practice. It is this religion all men ought to love for their own ſakes, becauſe a holy life which it teaches, gives a comfortable death, and a happy eternity; while thoſe that deſpiſe it, and die in a ſtate of impenitency, muſt expect their puniſhments in Tophet, where will never be any eaſe or end of their miſeries.

The Emperor Conſtantine preſiding in the council of Chalcedon, and receiving ſeveral papers containing the differences in opinion and practice of divers Chriſtian biſhops, and the articles they mutually exhibited againſt one another, he folded them all up together, and unread committed them all to the fire: Exhorted the biſhops to peace, love, and unity, ſaying, he would refer their particular differences in opinion to be determined by God Almighty, and prayed them in the mean time, to live and love like Chriſtian brethren, as the only way to propagate that religion.—Fulgoſ. Ex. l. 1. c. 1. p. 17.

When a certain Duke of Saxony, made great preparations for war againſt the pious and devout biſhop of Magdeburg, the biſhop taking

no

no care for his defence, was always employing himſelf in viſiting and well governing his churches; and being told that the Duke with numerous forces was coming to attack him, 'Let him come if he pleaſes,' ſays the Biſhop, 'I will not neglect my duty to take care of my 'ſafety.' The Duke having a ſpy in the city, gave him notice of what paſſed, and particularly, that though there was no preparation to oppoſe his deſigns, yet the Biſhop thought himſelf ſecure, and only minded his eccleſiaſtical affairs. The Duke receiving this information, and the meſſenger expecting he would have ſpurred on his march, it fell out quite contrary; for the Duke a while conſidering with himſelf, commanded his army to face about and march home again; for ſays he, 'I will 'not fight againſt him that has God Almighty 'to fight for him.'—Otho. Mel. Joc. Seria. p. 250.

A Marian martyr in Eſſex, named William Potter, being condemned to the ſtake for denying the Popiſh doctrine of Tranſubſtantiation, was perſuaded by an acquaintance to be kind to himſelf, and for the ſake of his wife and children, ſhew himſelf a convert outwardly at leaſt, which he might do, ſaid his friend, and retain his inward principles, which no human power could diſcover or puniſh. Potter, anſwered,

ſwered, 'I love my wife and children entirely; 'nor have I lived ſo ill to be aſhamed or weary 'of my life; but I love my God, my ſoul, and 'my religion, better than them all, and will 'not hazard the loſs of a happy eternity to ſhun 'a temporary fire, that will tranſport me from 'this loathſome dungeon to manſions of joy 'and bleſſedneſs;' and accordingly was burnt to aſhes, rather than he would diſſemble or counterfeit being a Papiſt.—Fox. Act. Mon. p. 612.

On the contrary, thoſe that have ſlighted and deſpiſed religion, or only employed it as an art to ſerve their worldly intereſts, have generally been as exemplary in their puniſhments, as ſcandalous in their crimes; or, if they have eſcaped it here, muſt expect it hereafter; 'for 'God will not be mocked.'

The Emperor Julian at firſt counterfeited being a Chriſtian, and for ſome time appeared zealous in the worſhip of Chriſt; but afterward his maſk dropping off, he became a violent perſecutor of the Chriſtians, and ridiculed their whole religion. In theſe ſcoffing practices he continued, till making war againſt the Perſians, he was deadly wounded, by an unknown hand, betwixt his ribs and bowels; and, finding his caſe deſperate, he filled his hand with his own blood, and threw it up againſt heaven, ſaying, 'Satisfy thy malice, O Galilean, (meaning 'Chriſt)

'Chriſt) for thou haſt overcome me.'—Fulgos. Exemp. l. 1. c. 2. p. 52.

Nero the Emperor, in abhorrence of the Chriſtian religion, ſpilt their blood in ſport, demoliſhed their temples, threw down their altars, and, in this extravagant humour, ſpared not the Syrian Goddeſs which he worſhipped himſelf, but threw naſty urine in her face. By theſe abominable practices he became hated of God and men; the people of Rome roſe againſt him, and forced him to ſave himſelf from their fury by a ſhameful flight, where, being apprehenſive that he at laſt muſt fall into their hands, and that they would load him with torments worſe than death, he killed himſelf with his own hands, to prevent a popular execution.—Id. p. 46.

John King of England ſaid, his affairs had been always without ſucceſs ſince he was reconciled to God and the Pope. Being in ſome diſtreſs, he ſent ambaſſadors to Mirummalin King of Morocco, with the tender of his kingdom, if he would aſſiſt him againſt his enemies; and, if they ſucceeded, he promiſed to turn Mahometan *. A poet ſtains his memory with this diſtich:

Anglia ſicut adhuc ſordes Faetore Johannis,
Sordida faedatur faedante Johanni Gehenna.

* Engliſh Hiſt. vol. 1. p. 152.

In thoſe bloody wars in France between the Papiſts and Hugonots about matters of religion, Dinoth ſays, there were great numbers found that ſcoffed at both parties, as a ſort of ſuperſtitious fools that threw away their lives and fortunes for moonſhine in the water; for they counted all religion as fopperies and illuſions: And Mercennus was of opinion, that there were then no leſs than fifty thouſand Atheiſts in Paris; and, if that diſeaſe had not infected Verſelles alſo, Europe would be more at peace than it is, *Te Deum* would be more at quiet, and not, on all occaſions, be employed to fill the world with lies, and abuſe the name of God and religion with invented forgeries, ſhams, and calumnies.—Burton's Melanc. p. 614.

CHAP.

CHAP. LIII.

Of Reprovers and Reproofs well or ill Reſented.

REPROVING is the office of a true friend, a benefit none can want but thoſe that are diſpoſing themſelves to ruin, by concealing ſuch loads of guilt as in the end will be ominous. Great art is required to ſhoot the arrows of reproof, leſt they return and fall upon the archer's head, for want of conſidering the greatneſs of the perſon againſt whom they are levelled; the words, the time, the place, and many other circumſtances, abſolutely neceſſary in the regular diſcharge of this duty. Reproofs are allowed to be warm, becauſe it diſcovers a certain zealous affection, which renders it grateful; but, if it grows ſo hot as to ſcald off the ſkin of another's reputation, it is reproaching rather than reproving, which by all means ought to be avoided, even to perſons under the meaneſt circumſtances, who, though they have no reputation, are yet tender in keeping up the belief of it in others. Another ingredient to make reproofs

reproofs go down the glibber, is to ſpeak truth, and expreſs love; for then nothing but a brute can ill reſent it. Above all, a man muſt be careful not to reprove a fault in another that he is guilty of himſelf; for that admits of an unanſwerable return with ſhame and confuſion.

The married clergy of England being unwilling to part with their wives, and the biſhops rather loſing than getting ground upon that ſubject, the Pope interpoſes his authority, and ſent John de Crema, an Italian cardinal, to bluſter the clergy out of their ſpouſes; who, to that end, having ſummoned the clergy to a meeting, briſkly harangues before them in commendation of virginity; but, being the ſame night taken in bed with a whore in London, he was reproached with his own oratory; told that marriage was better than whoring; and all he ſaid amounted to nothing.—Full. Ch. Hiſt. cent. 12. p. 23.

Seneca, that wrote ſo incomparably well upon the ſubject of moral virtues, and the praiſes due to it, yet allowed his pupil Nero to commit inceſt with his own mother Agrippina; wrote againſt tyranny, and yet was tutor to a tyrant; reproved others for haunting the Emperor's court, and yet himſelf was ſcarce a day abſent; reproved flatterers, while he meanly ſtooped to thoſe

thoſe baſe offices himſelf; inveighed againſt riches and wealthy men, and yet heaped up himſelf a vaſt deal of treaſure by uſury and oppreſſion.—Clar. Mir. c. 27. p. 315.

Otho Emperor of Germany ſo indulged himſelf in his paſſion, that he did many things in a heat that he after ſeverely repented of. He had taken up a reſolution to deſtroy ſeveral great men, and was laying a train for them accordingly, wherein he wanted not the aſſiſtance of ill men and flatterers. An old courtier reſolving to prevent the effects of his fury, or add another life to be ſacrificed among the reſt, taking a convenient opportunity, thu addreſſed the Emperor: 'Sir, you are put upon a very 'evil action, in deſigning the death of ſo many 'good and great men. Don't indulge your an-'ger in every thing; firſt give yourſelf time to 'conſider the action, and the conſequences of 'it, and then act as prudence and your true in-'tereſt ſhall direct.' The Emperor pauſed a while; and, having overcome the firſt aſſault of his paſſion, ſaid, 'Since you are the firſt man 'that has had the courage and virtue to tell me 'my fault, I eſteem you the beſt man for doing 'it.' Whereupon he revoked his former purpoſes, received his nobles into favour, and well rewarded the old courtier.—German Hiſt. l. 2. p. 618.

Alexander

Alexander the Great acquainting Philotas, one of his chiefeſt captains, and ſon of the incomparable Parmenio, that the Oracle of Jupiter Hammon had acknowledged him for his ſon; Philotas returned him anſwer, 'That he 'was glad to hear he was received into the 'number of the Gods; but, at the ſame time, 'was ſenſible that their condition was very mi-'ſerable who were obliged to live under one 'who thought himſelf more than a man.' But this freedom of ſpeech coſt him dear; for Alexander was never at quiet till he had accompliſhed his death.—Quint. Curt.; Clark's Lives, c. 110. p. 547.

CHAP.

CHAP. LIV.

Of Retaliation, and Suffering by one's own Invention.

He that contrives miſchief and injury to another, has all the reaſon in the world to expect it ſhould return upon himſelf; for prevention of which, we ſhould have recourſe to that golden rule, *Quod tibi non vis fieri, alteri ne feceris*, and do nothing to others which we would not have retaliated upon ourſelves. We are all made of the ſame mould, obnoxious to the ſame difficulties and dangers, and therefore had need tread warily, leſt we daſh upon a rock of offence, or open a pit for ourſelves to fall into. Little did Haman think that he was erecting a gallows for himſelf, when he ordered one to be made for Mordecai. Stateſmen are often catched in the ſnares they lay for others, and undutiful children puniſhed by the iſſue of their own loins; for, notwithſtanding all their fancied immunities from danger, God often interpoſes, and retaliates the ſame meaſure to them which they heaped upon others.

Perillus

Perillus the Athenian, to ingratiate himſelf with the tyrant Phalaris, who delighted in inflicting ſtrange kinds of torments, preſented that Sicilian murderer with a brazen bull, which being heated by fire, and criminals put into it, ſhould roar like a bull, without any perception of a human voice; but, when he came to expect the reward for his invention, the tyrant commanded him to be put into it, to give the firſt trial of his own art, and accordingly was roaſted to death.—Sabel. ex. l. 10. c. 4. p. 557.

Et Phalaris Tauro violenti membra Perilli
Torruit, infelix imbuit autor opus.
Ovid.

Perillus roaſted in the bull he made,
Gave the firſt proof of his own cruel trade.

None of the murderers of Julius Caeſar ſurvived him three years, but all underwent violent deaths; ſome by ſhipwreck found the death they were flying from, others in battle, and ſome of them gave themſelves their death with the ſame poignards with which they murdered Caeſar.—Sueton. in Julio. cap. 89. p. 52.

Her-

Hermotimus being taken priſoner in war, was ſold to Panionius of Chios, who barbarouſly made him an eunuch, as he did all the fair boys he could purchaſe, and ſold them at Sardis, or in the city of Epheſus, for almoſt their weight in gold. Hermotimus was ſold, among others, to King Xerxes, and ſoon grew into his favour above all other eunuchs. The king leaving Sardis to war againſt the Grecians, Hermotimus travelling into the country, met with Panionius, and aſcribing his good fortune to the trick he had plaid him, promiſed to promote him to great honours, if he and his family would come and dwell in Sardis. Panionius accepted the favour, and went thither with his wife and children. Hermotimus having him in his power, reproaches him with his baſe and inhuman way of traffic, compelled the father, with his own hands, to geld his four ſons, one after another; and, when that was done, made the children geld their father Panionius, and then ſent them home again.—Herod. l. 8. p. 496.

England being embroiled in troubles in the ſeventh year of King Stephen, Robert Marmyon, whoſe reſidence was the caſtle of Tamworth, and a profeſſed enemy to the Earl of Cheſter, ſeized and fortified the monaſtery of Coventry, making deep trenches in the circum-

jacent fields, and covered them ſo artificially that they were not to be ſeen, to entrap the enemy in their approaches to the garriſon; but ſo it fell out, that he, ſallying out upon the Earl of Cheſter's ſoldiers, and forgetting where the places were digged, fell with his horſe into one of the pits himſelf; and being ſurpriſed by a common ſoldier, he cut his head of, and preſented it to the Earl of Cheſter.—Dudg. Antiq. Warwickſhire, p. 101.

In the reign of Henry VIII. it was obſerved that the Lord Cromwell was very forward in encouraging bills of attainder, by which the offender was ſentenced to death, without being heard in his own defence; and it was his lot to fall by the ſame illegal methods; for, a bill of attainder being brought into the Houſe of Lords againſt him, June 7th 1540, the King paſſed it the ſame day, Archbiſhop Cranmer being abſent, who would have ſtoutly oppoſed it, as he did all of the ſame kind. He uſed all poſſible endeavours for his own preſervation; but the charms of Catherine Howard, the malice of the Duke of Norfolk and Biſhop Gardiner, prevailed ſo far, that, after ſix weeks being a priſoner, he was barbarouſly beheaded on Tower-Hill, June 20th, 1540.—See the Pamphlet.

Sir Henry Martin, a great ſtickler for the parliament in the late times of rebellion, having

ſeized

ſeized letters between King Charles I. and his Queen, with a deſign to expoſe the privacies between man and wife, very ungenteelly cauſed them to be publiſhed in print; and he was paid in kind; for his own papers being ſeized at the Reſtoration of Charles II. there was found the copies of his letters between him and his whore, in ſuch a ſilly, amorous, and ridiculous ſtile, that, to expoſe that pretended religious party, they were printed and publiſhed alſo.—Engliſh Hiſtory, Vol. i. p. 402.

CHAP.

CHAP. LV.

Of Rtirement from Buſineſs to the quiet Enjoyment of one's Self.

THIS muſt not be underſtood of a ſullen or affected ſolitude, wherein they ſay a man muſt either be a God or a Devil; but a voluntary retirement from the noiſe and cares of worldly buſineſs, to ſerve God with the greater freedom, and fit one's ſelf for another world, by acts of penitence, reſtitution, and ſatisfaction; which, as it is the happieſt and moſt deſirable life in the world, ſo it reflects diſhonour, and want of thought, in our firſt Reformers, who equally deſtroyed all monaſteries, without reſerving any for ſuch pious uſes as a holy retirement under a regular conſtitution; to which ſome might have been employed to the glory of God, the honour of the nation, and the ſupport of contemplative and ſtudious perſons; but things never arrive at a better fate, when reformation is ſolely adapted to the ends of government,

vernment, and the ſecular intereſts of the ſovereign. Retirement is the end propoſed in all mens ſtudies, pains, and travels. Aſk the merchant the reaſon of all his hazards abroad by ſea and land, and he will tell you it is with a deſign at laſt to anchor at home in a quiet harbour. Aſk the ſoldier why he fights, and adds new dangers to what are paſt? and he reſolves you, that all his atchievements in the ſervice of his country, is that, at laſt, he may end his days in peace. When the traveller has ſatisfied his eyes with variety of objects, and his intellects with foreign converſation, none ſeem ſo fond of a retirement as himſelf. How often do men of great honours and employments in the ſtate retreat to a private life; and, having been ſurfeited with the noiſy affairs of the world, at length have found true contentment of mind in a happy retirement from public affairs.

Doris the Athenian philoſopher, who, with great equity and juſtice, had governed the commonwealth for the ſpace of ſix and thirty years, at length became ſo weary in tranſacting the public concerns, that he retired to his country farm, a little diſtance from the city, and employing his time in the ſtudy and practice of agriculture, he lived in perfect peace and contentment fifteen years after, till he died. On the

the frontiſpiece of his country houſe were theſe words engraved, 'Fortune and hope adieu, I 'have found the true entrance to reſt and con-'tentment.'—Treaſury of An. and Mod. Times, l. 8. p. 736.

The Emperor Charles V. having reigned as King forty years, and Emperor of Germany thirty ſix, and was all that time the darling of fortune. After he had formed 300 ſieges, and gained more than twenty pitched fields; after he had made nine voyages into Germany, ſix into Spain, ſeven into Italy, four into France, ten into the Netherlands, two into England, two into Africa, and had eleven times croſſed the Main Sea, and in all theſe expeditions was crowned with ſucceſs, except in the ſiege of Marſeilles, and the attack at Algiers; yet this magnanimous prince, in the midſt of his full blown glory, voluntarily reſigned his imperial crowns to his brother Ferdinand, and firſt retired to a private houſe at Bruxells, and thence to an hermitage in the monaſtery of St Juſtus, about ſeven miles from Placentia in Spain, attended only with twelve ſervants, where, diſclaiming the glorious names of Caeſar and Auguſtus, he would be called no otherwiſe than Charles.—Lipſ. Monit. l. 2. c. 14. p. 340.

Captain Similis, Prefect of the Palace to the Emperor Adrian, having with ſome difficulty obtained

obtained leave to reſign his employment, retired into the country, where he lived a private and contented life ſeven years after his departure from Court; at length, finding that death began to aſſault his earthly tabernacle, he made his will, and ordered theſe words to be inſcribed on his tomb:

'Similis hic jacet, cujus aetas quidem multorum annorum fuit, ſeptem tamen duntaxat annis vixit.'—'Here lies Similis, who indeed was of a great age, but lived only ſeven years *.'

Albertus a Dominic friar, for his great learning, was honoured with the title of Magnus, and made Biſhop of Ratiſbon by Pope Alexander IV. but he freely reſigned that wealthy biſhoprick, and returned to his private ſtudies in Colen, where he might better enjoy his quiet for reading and writing.—Sympſ. Ch. Hiſt. Cent. 13. p. 376.

In the reign of King Henry II. of England, Richard De Lucy, Lord Chief Juſtice of England, reſigned his office, and became a canon in the Abbey of Weſtwood. In the reign of King

* Fulgos. Ex. l. 4. p. 436.

King Henry III. Walter Maleclark Biſhop of Carliſle, reſigned that dignity, and wore the habit of a preaching friar. And, in a preliminary diſcourſe before Monaſticon Anglicanum, we are informed of divers crowned heads, who, out of pure devotion, reſigned their ſovereignties, to take upon them the profeſſion of monks, as Pertocus King of Cambria, Conſtantinus King of Cornwall, Sebby King of Eaſt Saxons, Offa King of the Eaſt Saxons, Sigebert King of the Eaſt Saxons, Ethelredus King of the the Mercians, Kynred King of the Mercians, Crolwolphus King of the North Humbers, and Edbricthus King of the North Humbers; which gave occaſion to theſe metrical verſes * :

Nomina Sanctorum rutilant cum laude Piorum
Stemmate Regali cum Veſtitu Monachali,
Qui Reges facti ſpreverunt culmina Regni
Electi Monachi, ſunt Coeli munere digni.

Conſtantine III. King of Scotland, being over much fatigued and oppreſſed with the cares and troubles of a crown, abdicated his temporal dignities, and the government of his kingdom,

* Praefat. ad Monaſtic. Angl. p. 7.

and betook himſelf to a private retirement among the Culdees in St Andrews, in whoſe ſociety he continued till he died in the year 904. —Spotſw. Hiſt. p. 310.

CHAP.

CHAP. LVI.

Revenges, Moderate and Cruel.

REVENGE is by ſome accounted a pleaſant cordial, but none that are wiſe or good care to imbibe it, becauſe it leaves an ill effect behind it, by creating immortal feuds in mortal bodies; for he that pleaſes himſelf at firſt with a light revenge, will ſoon attempt greater, and keep up a quarrel that otherwiſe would ſecure him by its own death and extinction. To do right, and ſuffer wrong, is an argument of a great ſoul, that ſcorns to ſtoop to ſuggeſted revenges.

Revenge is but a frailty incident
To craz'd and ſickly minds; the poor content
Of little ſouls, unable to ſurmount
An injury, too weak to bear affront.

Dryd.

Revenge is a great ſign of cowardice, when an enemy is at one's mercy. Thoſe that durſt not engage in the firſt act of danger, always ruſh into the ſecond of blood and maſſacre. Execution

cution in victories, is commonly performed by the raſcality and hangers on of an army, and that which cauſes ſo many unheard of cruelties in domeſtic wars, is, that the hotteſt of the people are fleſhed, in being up to the elbows in blood, and ripping up bodies that lie proſtrate at their feet, having no ſcene of any other valour. There is more bravery and diſdain in ſlighting a private enemy, and deſpiſing revenge, than in cutting his throat: Not that a man ſhould be inſenſible of an injury or affront, 'for he that makes himſelf a ſheep, the wolves 'will eat him;' but that he ſhould not carry his reſentments too far, where a gentle revenge is ſufficient.

Philemon the comedian had given his tongue too great a liberty in ſcoffing at Magas, the prefect of Paretonium, in a public audience, and not long after was caſt upon the ſhore by a ſtorm where Magas was governor, who having notice of it, ſentenced him to loſe his head; and to that end being brought upon the ſcaffold, his neck laid on the block, the executioner, by private order, only gently touched his neck with his ſword, and let him go unhurt. Magas ſent after him ſome jack ſtones and cockles, ſuch as children play with, bid him for the future ſport himſelf with thoſe trifles, and not with mens reputations; for he

was

was ſatisfied in letting him know it was in his power to have puniſhed him according to his merits; but bid him beware of a ſecond offence, leſt he fell into ſeverer hands.—Dinoth. l. 4 p. 328.

A jeweller had cheated the wife of Galienus the emperor, in ſelling her glaſs and counterfeit gems for true jewels, of which ſhe complaining to her huſband the emperor, the offender was convened before him; and the fact being proved, the man was dragged from his preſence, and condemned to be torn to pieces by a lion; but while the cheater, under dreadful apprehenſions of this cruel death, and the people greedily expected that a lion ſhould be let out of his den to devour him, the head of a man only appears from the den, who was a common cryer, and by the emperor's order proclaimed theſe words: 'He has played the cheat, and 'now is cheated himſelf.'—Wieri Opera, p. 838.

Flavius Veſpatianus being forbid the court by Nero, a proud and impertinent courtier taking the hint, drove him out, and bid him go to Morbovia, giving him very ſaucy and reproachful language. But when Veſpatian came to ſucceed to the empire, the ſame perſon, in great fear of death, or ſevere torment, came to beg his pardon, which the emperor granted, taking

taking no other revenge than a jeſt in his own dialect, and commanded him alſo to go to Morbovia.—Lipſ. Monit. p. 302.

An impudent aſtrologer had prognoſticated, that King Henry VII. ſhould die ſuch a year; the king ſent for him, and aſked him if he was ſkilful in telling fortunes? to which he anſwered, Yes. Then the king aſked him, if he ſaw no danger or misfortune near himſelf? he ſaid, No. The king replied, then thou art a fooliſh figure caſter, and I am a greater artiſt in aſtrology than thou art, for I no ſooner ſaw thee, but I read thy deſtiny that thou ſhould be in priſon this night, and thou ſhalt experiment the truth of my prediction, and ſo ſent him to Newgate. There he lay a while to cool his heels; and then the king ſending for him, demanded of him if he could foretel, by his art, how long he ſhould continue a priſoner? he anſwered, No. Then ſaid the king, thou art an illiterate fellow, that canſt not forſee either good or evil to thyſelf, and therefore I conclude thou canſt not tell any thing concerning me, and ſo ſet him at liberty.—Chetw. Hiſt. Collect. Cent. 12. p. 327.

There are others of an inferior claſs, who are by nature implacable, by practice extraordinary revengeful, and guilty of the greateſt barbarities, being unable to ſet any limits to their diſpleaſure,

pleaſure, or confine their anger within the bounds of reaſon.

Cruel revenge, which ſtill we find,
The weakeſt frailty of a feeble mind.
Degenerous paſſion, and for man too baſe,
It ſeats its empire in the ſavage race.

Cre. Juven.

A noble Spaniard, who kept his reſidence in a caſtle in the iſland of Majorca, in the Mediterranean Sea, among other domeſtics had a negro ſlave, whom for ſome miſdemeanor he had ſeverely corrected, which put the villainous Moor upon ſtudying a revenge which he ſoon found an opportunity to practice. His maſter and the reſt of the family being abſent, he made faſt the door againſt him, and at his Lord's return, and demanding entrance, he reviled him with ill language, violated the honour of his lady, threw her and two of his young children out of the caſtle windows, and ſtood ready to do the like to his third and youngeſt child. The miſerable and diſconſolate father, who had thus beheld the barbarous deſtruction of his whole family, begged his ſlave, with tears in his eyes, to ſpare the life of that little one, which the cruel Mooriſh villain refuſed to do, unleſs the father would cut off his own noſe, which

which the tender and compaſſionate father complied with, and had no ſooner performed it, but the barbarous murderer caſt the infant down headlong, and then himſelf, to avoid falling into the hands of juſtice.—Treaſury of Ant. and Mod. Times, l. 2. c. 10. p. 135.

Vitellius roſe to be emperor by ſervile flattery, ſquandered away the public treaſure in riotous feaſting; he eat four times a day, and every meal coſt ten thouſand crowns. He was tyrannical and cruel, deſtroyed the nobles, and murdered his own mother; for which inhuman actions his armies revolted; and, upon the coming of Veſpatian, the Roman people ſeized him, bound his hand behind him, put a halter about his neck, tore his garments, and threw him half naked into the forum; they gave him the worſt words they could invent as he was dragged through the ſtreet called the Sacred Way; they pulled the hairs of his head backwards; they propt up his chin with the point of a ſword, that his face might be ſeen, and ſcorned by all men; ſome caſt dirt and filthy dung upon him, others called him incendiary and gormondizer, and at laſt cruelly put him to death at the Gemonies by little blows, and by ſlow degrees; and from thence he was drawn with a hook, and his dead body thrown into Tibur.—Sueton in Vitel. p. 301.

Marcus

Marcus Tullius Cicero had made ſome orations, wherein he tartly reflected upon Marcus Antonius, for which when Antonius came to be one of the Triumvirate, he cauſed him to be killed; but that revenge not ſatisfying Fulvia, the wife of Anthony, ſhe commanded his head to be brought to her, upon which ſhe firſt beſtowed many dreadful curſes, then ſpit in the face of it, laid it in her lap, pulled out the tongue, pricked it in divers places with a needle, and after all ſet it up for a common ſpectacle of her folly and female cruelty, over the pulpit where the orators ſpeak to the Aſſembly. —Wier. Oper. lib. de Ira. p. 828.

Fredericus Barbaroſſa the emperor, upon the revolt of the citizens of Milan from his obedience, laid ſiege to it with a powerful army, to which he was the rather excited by a heinous affront they had offered to his empreſs on this manner: The empreſs being deſirous to view the curioſities of that famous city, made a viſit to it, where the mad multitude had no ſooner notice of her being, but they mounted her on the back of a mule, with her face towards the tail, and the tail in her hand for a bridle, and in this reproachful manner put her out at the other gate of the city. The emperor thus enraged, urged the city to ſurrender, to prevent the ruin of the whole, which at laſt they com-

plied with upon theſe terms, viz. That every perſon that would ſave his life, ſhould, with his own teeth, take out a fig from the genitals of a mule. All that refuſed theſe articles were immediately beheaded, of which there were great numbers, and thoſe that deſired life complied with the ignominious condition; from whence was derived that opprobrious and ſcornful Italian proverb, when putting one of their fingers betwixt two others, they cry, *Ecco la fico;* 'Behold the fig.'—Lonic. Theat. p. 643.

CHAP.

CHAP. LVII.

Of Riches, how to be employed and contemned.

To declaim againſt riches, is like an hungry man inveighing againſt wholeſome food, and a naked man railing at warm cloathing; it is ſpending breath to no purpoſe, and one ſhall ſooner be ſtigmatiſed with the character of a fool or a mad man, than gain belief that the harrangue is more than a copy of one's countenance, or, like the fox curſing the grapes that were out of his reach; for there are ſo many good uſes to which riches may be employed, that to inveigh againſt them, is to ſatirize upon acts of piety, beneficence, and charity. In this reſpect riches are the peculiar gifts of Heaven; and a heart to beſtow them to thoſe ends, can never fail of a bleſſing here, and a glorious reward hereafter. *Faber eſt ſuae quiſque fortunae.* Every man is the hammerer of his own fortune; an uneaſy, neceſſitous, buſy man, is more miſerable than he that is ſimply poor. *In divitiis in opes, quod genus egeſtatis graviſſimum*

graviſſimum eſt. But to be poor in the midſt of riches, is the moſt inſupportable kind of poverty. It is a torture, a madneſs of the ſoul, an unſatiable drunkenneſs, a plague, ſubverting kingdoms and families, an incurable diſeaſe, an ill habit that yields to no remedies, and in this ſenſe ought to be deſpiſed and contemned.

Hippocrates, in his epiſtle to Crateva the herbaliſt, gives him this advice for the cure of ſome rich patients, that if it were poſſible he ſhould cut up that weed of covetouſneſs by the roots, that there might be no remainder left, and then he might be certain, that, together with their bodies, he might cure all the diſeaſes of their minds.—Burt. Melan. p. 69.

St. Chryſoſtom ſays, it is one thing to be rich, another to be covetous. A wiſe and good man may be rich, and declare himſelf both, in employing them to their adapted uſes; but he that is rich, and enlarges his deſire after wealth, without having a heart to make uſe of them, for his own good or the benefit of others, is the greateſt fool in nature; miſerable wretches, living beſides themſelves in perpetual ſlavery, fear, ſuſpicion, ſorrow, and diſcontent.—Hom. 2.

Ariſtides,

Ariſtides, who, by his extraordinary virtue, had, from a low eſtate, brought the Athenians to be rich and honourable, when he became ſick and languiſhing had ſcarce wherewithal to ſupport himſelf with neceſſaries, the reaſon whereof being demanded by a friend, Ariſtides made anſwer, 'How ſhould I have any thing 'left, ſince I employed it, as it came in, to the 'uſes it was deſigned for? I laid up my trea-'ſure in heaven, and now am going to receive 'the reward of it.'—Plut. in Vit. Ariſtid. p. 337.

The year 1590 was memorable, among other things, for the loſs of Sir Francis Walſingham, principal ſecretary of ſtate, chancellor of the duchy of Lancaſter, and of the noble order of the garter. This great man, after all the ſervices he had performed for his queen and country, gave a remarkable proof, at his death, how far he had preferred the public intereſt before his own; for he died ſo poor, that his friends, led by a vulgar error, were obliged to bury him privately in the night, for fear his corps ſhould have been arreſted for debt. A fault which few ſtateſmen ſince his time have been guilty of.—Hiſt. of Eng. 8vo. vol. 2. p. 82.

Alexander the Great having overcome the Perſian King Darius, and rifled his camp, he ſent an hundred talents of ſilver to Phocion, which

which were part of the ſpoils; who, inſtead of admiring the bounty of the donor, refuſed to accept the preſent, ſaying to the meſſengers, 'Why does Alexander beſtow ſo great a largeſs 'on me, rather than on the reſt of the Athe-'nians?' 'Becauſe (ſaid the meſſengers) he 'looks upon you as his friend, and a very good 'man.' 'Why then (ſaid Phocion) let him 'give me leave to live as I am.' The meſſen-gers would not leave him ſo, but followed him to his own home, and told him it was a ſhame the friend of Alexander the Great ſhould live in ſuch a mean condition. Phocion ſeeing a poor old man go by, aſked them, 'Whether 'they thought him in a worſe condition than 'that man?' 'Heavens forbid it ſhould be ſo, '(replied they); 'yet, (anſwered he), that man 'lives with leſs than I do, is contented, and 'has enough. If I ſhould take the ſum of mo-'ney, and not make uſe of it, it is the ſame 'thing as if I had it not; if I ſhould employ it 'in my own affairs, all the city would ſpeak 'evil of the king and me both! I have enough, 'becauſe I do not want, or wiſh for any more.' And ſo ſent back the preſent to Alexander; and by that act ſhewed himſelf to be richer that wanted nothing, than he that had ſuch large ſums to give away.—Plut. in Phocion. p. 749.

Of all the vows, the firſt and chief requeſt
Of each, is to be richer than the reſt.

Dryd.

Fond men by paſſions wilfully betray'd,
Adore thoſe idols which their fancy made:
Purchaſing riches with our time and care,
We loſe our freedom in a gilded ſnare;
And having all, all to ourſelves refuſe,
Oppreſs'd with bleſſings which we fear to loſe;
In vain our fields and flocks increaſe our ſtore,
If our abundance makes us wiſh for more.

Roſc.

CHAP.

7 Ap 53

CHAP. LVIII.

Scoffing and Scorning ſeldom unrequited.

SOME men dig their graves as effectually with their tongues, as others do with their teeth; for, when that little member, that lies in a wet place, and yet vomits fire, ſcatters its ſquibs among others, they commonly recoil and ſcorch the author alſo. Nothing is ſo tender as honour and reputation, which being laſhed or ſtained by a ſcurrilous tongue, it commonly raiſes a heat that is ſeldom cooled but by the blood of the ſcoffer. A wound given by an ill placed word pierces deeper than a rapier; and men are more ſcandaliſed at a ſordid ſcoff, a bitter jeſt, and a ſcurrilous taunt, than at any other misfortune; for the pretence to wit keeps it alive, and makes it always vexatious and corroding. Some men cannot ſpeak but they muſt bite; they had rather loſe a friend than their quibble. What company ſoever they come in, they fall to their trade of ſcoffing and deriding; and, by ſtudying to make other men

fools in jeſt, render themſelves ſuch in good earneſt; for, what greater kind of buffoon can there be, than a ſarcaſmatical coxcomb that rakes in every filthy hole for dirt to beſpatter his company? Some are pleaſed to call this ſcoffing humour wit; but, be it ſo, a fool has the keeping of it: for all wiſe men abhor it, as the bane of ſociety, and commend Caſtilio's caveat: 'Play with me, but hurt me not; jeſt with me, 'but ſhame me not;' which ſcoffers would do well to obſerve for their own ſakes; 'for ſnar-'ling curs ſeldom go without bitten ears.'

To fright or ſhame men out of this fooliſh vice, Martin Cromerus has a very apt ſtory of Uladiſlaus II. King of Poland, and Peter Dunnius, Earl of Shrine, who having been late a hunting, were forced to take up their lodging in a poor cottage in a country village. As they were going to bed, Uladiſlaus told the Earl in jeſt, that his wife lay on a ſofter bed with the Abbot of Shrine; which jeſt biting to the quick, the Earl could not conceal his reſentment, and therefore as ſmartly replied, 'Et tua cum Da-'beſſo,'—'and your diſloyal Queen with Da-'beſſus;' a gallant young gentleman in the court, whom Queen Chriſtina had a favour for. 'Tetigit ad dictum principis animum.' Which words pierced the very ſoul of the King, inſo-

much

much that he was 'triſtis et cogitabundus,' very penſive and dejected, along time after; but they were the utter ruin of the Earl; for, when Chriſtina heard it, ſhe perſecuted him to death.—Crom. Hiſt. l. 6. Burt. Mel. p 92.

William I. King of England, by a late fatigue, his age, and corpulency of body, falling ſick at Roven in Normandy, and the King of France hearing of it, jeſting upon his great belly, ſaid the King of England lay in child-bed at Roven; which ſo angered King William, that he ſent the King of France notice, that, as ſoon as he ſhould be churched, he would make a thouſand boneſires in France, for joy of his going abroad; and was as good as his word, burning many towns and villages, and carrying his arms to the very gates of Paris.—Hiſt. Eng. octavo, vol. i. p. 78.

King Henry V. of England ſent ambaſſadors to Charles VI. then King of France, to demand the ſurrender of the crown of France to him, as the rightful heir, and that, upon denial, he would endeavour to do himſelf juſtice by his arms. Charles offered a compoſition almoſt upon his own terms; but the Dauphin, who managed all affairs during King Charles's indiſpoſition, ſent King Henry a ton of tennis-balls for a preſent, in deriſion of his youth, as fitter to play with, than concern himſelf in military

litary affairs; which King Henry took in ſuch ſcorn, that he vowed to ſend ſuch iron balls among them as ſhould batter the walls of Paris, and that the beſt men in France ſhould not be able to hold a racket to return them: And how well he performed his promiſe the Dauphin ſorrowfully experimented.—Ibid. p. 239.

CHAP.

CHAP. LIX.

Of Scotland.

GOOD Lord! what a pityful poor country it is; it would be no ſmall kind of puniſhment to be baniſhed thither.—Howel's Ger. Diet. p. 62.

Had Cain been Scot, God would have chang'd his doom,
Not made him ramble, but confin'd him home.
Clevel.

For it is a country only fit for thoſe to dwell in that want a country, and have no part of the earth beſides to dwell upon. In ſome places, as you paſs along, you ſhall neither ſee a bird in the air, nor a beaſt on the earth, or a worm creeping on the ground, nor ſcarce any vegetal, but a black gorſy ſoil, a raw rheumatic air, or ſome craggy and ſqualid, wild diſconſolate hills; and, touching woods, groves, or trees, as St Stevens might have eſcaped ſtoning in Holland for want of ſtones, ſo, if Judas had betrayed

betrayed Chriſt in Scotland, he might (as one ſaid) have repented before he could have found out a tree to have hanged himſelf upon. Some are of opinion, that, when the Devil ſhewed our Saviour all the kingdoms of the earth, he laid his thumb upon Scotland, and that for a two-fold reaſon. Firſt, becauſe it was not like to be any temptation to him; next, it being a part of his mother's jointure, he could not diſpoſe of it during her life. The country is ſo pityfully barren, that long keal, and ſhort keal, which is a kind of cabbage, that they can dreſs twenty ſorts of ways, is one of their principal food, beſides fiſh, and ſome odd ſort of fowls, as Soland geeſe, which is their great regalio, yet ſo rank and ſtrong, that, when the eater puts a bit into his mouth, he muſt at the ſame time hold his noſe, leſt the ſtench ſhould ſuffocate him. Theſe ſhort commons at home drive the men commonly abroad to ſeek their better fortunes, inſomuch that you can ſcarce come into any part of Europe but you will find a Scotſman keep a houſe of entertainment, who lives by preying upon travellers, who, for want of language, pay him double the price for what things are ſold for by the natives.—Scotland Characterized, p. 120.

For their cookery and bedding they are the antipodes to all cleanly folks. He that cannot break

break his faſt upon a ſteen bannock, (an oaten cake often baken upon his hoſteſs's warm womb), and drink ropy ale, that is full as palpable as the Egyptian darkneſs was, muſt faſt while dinner.

The religion of the kirk is the dregs of Geneva preſbytery, wherein they differ as much among themſelves as from all Chriſtendom beſides; a mere heap of contradictions, novel inſtitutions, and arbitrary diſcipline and puniſhments, wherein every little, poor, dull, pariſh preſbyter, that has ſcarce twenty nobles a year in revenue, lords it as tyrannically over the lay nobility, gentry, and commons, and is as abſolute in his diſtrict as the Pope in Cathedra. For the learning of the Scots, once in an age they may produce a wit, but they often prove peſtiferous; witneſs Buchanan and Knox, two Scots brethren in iniquity, what incendiaries did they prove to all Great Britain? They care not what notions they advance in divinity, ſo it be but oppoſite to popery and prelacy, which they ſeem to abhor, and yet have ſet up a Pope in every pariſh in Scotland.

They are ſolely governed by their intereſt, which honour and gratitude always gives place to. What favours did James and Charles I. confer upon them? What vaſt penſions had they from the Engliſh Exchequer? How did the laſt enervate

enervate his own prerogative to ſtrengthen their privileges? What gracious conceſſions did he make them, according to their own confeſſions? and yet, when the rebellion broke out in England, they came with an army againſt the King, and afterwards, when their own countryman and lawful King, in his greateſt extremity, came to them for ſhelter and comfort, they baſely ſold him to his enemies. O monſters of men! O heinous ingratitude!

Their ordinary women are as ſlender in the waiſt as a cow is in the middle, their legs and other limbs are of mill-poſt dimenſions, and generally bigger than the mens; they are an antidote againſt luſt in their ſhape, mean and tanned leather countenances; and he muſt be qualified for the embraces of a Succubus before he can break the ſeventh, or one article of the tenth commandment in that country.

The Scots neither love nor are beloved by any nation but the French, whoſe tools their anceſtors have alway been, to vex and plague their beſt friends the Engliſh, as often as the French had occaſion for their ſervice, or the Scots for all our goods; but of late they have been more amicable and peaceable; and there is no queſtion but they will continue the Queen's dutiful ſubjects, and quiet honeſt neighbours to the Engliſh, with very good looking after. I

ſhewed

ſhewed you already who and what they love, and will conclude with what they hate:

The things in Scotland which abominated are,
Clean ſhirts, ſwines fleſh, and the common prayer.

CHAP. LX.

Secrecy and Taciturnity.

SECRETS and glaſſes are dangerous things to be truſted with, for if once cracked or broken they are never to be repaired. Some men think it an honour to be another's confident, but they don't conſider, as they ought, the danger that attends it. All ſecrets, eſpecially thoſe of princes, are troubleſome burdens to ſuch as are not intereſted in them; for princes naturally love thoſe better that are obliged to them, than thoſe they are obliged to in concealing their ſecrets, which are but impoſts of the prince upon him that has the keeping of them; where the looſeneſs of the tongue makes the head ſit uneaſy on its ſhoulders, and his life lies at ſtake to ſupport the prince's honour. He that entruſts his ſecret to another has made himſelf a ſlave; and among crowned heads it is a violence of no long continuance, for they will be impatient to redeem their liberty, and for ſucceeding in that, and not to be obliged to their miniſters, they will overturn every impediment.

diment. It is dangerous to oblige a prince, even with very great ſervices, for when they once ſwell ſo big that no recompence can equal them, then acknowledgement turns to hatred, the ſervant's merits are firſt eclipſed, and by degrees buried in obſcurity, to brighten the ſovereign's character. Every man knows enough; and to be ambitious of knowing ſecrets, thruſts a man upon needleſs hazards. The beſt way, in the midſt of theſe amazing difficulties, is to ſhun being a confident, to be truſted with as few ſecrets as poſſible, and to retain them faithfully. Silence holds much of divinity in it. Whoever is forward to ſpeak ſtands upon the brink of a precipice.

The Spaniards have always been thought very wiſe in their proverbs, one of which is, that *Un ſecreto es un peligro*; 'A ſecret is a danger.' Upon a time, ſays John Rufo, in his 65th apothegm, when inquiſition was made after the original of the fable, which is ſo much in vogue among the vulgar herd, and makes fairies diſcover where treaſures is obſcured, and thoſe who keep ſilence do oftneſt find it, whereas others meet with nothing but coals: It was concluded to be the ſame thing with the favour of ſovereigns, whereof he that boaſted leaſt ſhould have always the greateſt ſhare: Adding, that all

all intruſted ſecrets were rich treaſures to him that could keep ſilence as he ought to do; but to thoſe that diſcovered them, would convert into coals, and ſometimes burning ones too, to the danger of his life that had the keeping of them, becauſe the witneſſes or accomplices of a wicked action, ſaith Tacitus, are evidences againſt great men in authority.—Coment. ſur l'hom. de Cour. Max. 237. p. 283.

Hiero king of Syracuſe would often ſay, 'That princes do not only hate thoſe that diſ-'cloſe their ſecrets, but alſo thoſe that know 'them.' So that Philippides was in the right, who being importuned by King Lyſimachus, to let him know 'What part of his eſtate he 'ſhould beſtow upon him?' 'What you will,' ſaid he, 'provided it be none of your Majeſ-'ty's ſecrets.' 'The confidence that a prince 'repoſes in his ſubjects,' ſays Boccalin, 'is a 'lace or ſtring about his throat, to reſtrain or 'throttle him, when he begins to fear that the 'ſecrets which have paſſed from the ears to the 'heart, may alſo paſs from the heart to the 'tongue.' 'And it often happens,' ſays a 'noble lord, 'that a prince, repenting of hav-'ing communicated his ſecret, and being of 'opinion that he had lodged it unſafely, ſpares 'nothing to cure himſelf of his diſtruſt, and 'ſecure his darling ſecret.' For the ſame reaſon

ſon many gallants have periſhed by the hands of their miſtreſſes, who were unwilling that any witneſſes ſhould continue alive of what they themſelves deſired to forget.—Id. Max. 237. p. 282.

The ſecret councils of the Roman ſenate were cloſely concealed for many ages together, only C. Fabius Maximus, through inadvertency, and out of an ill deſign, happened to acquaint Craſſus, whom he met in the country, and knew to have been a queſtor three years before, but knew not that he was choſen of the ſenatorian order by the queſtors, whom he told that the ſenate had ſecretly decreed a third Punic war; and though this was an honeſt error of Fabius, yet he received a ſevere reprimand from the conſuls for communicating it; becauſe it was a breach of privacy, which was the ſureſt ligament in the adminiſtration of public affairs.—Valer. Max. l. 2. p. 36.

It was ſometime cuſtomary for the ſenators of Rome to take their ſons with them into the ſenate-houſe, to initiate them in the knowledge of affairs; thither Papyrius Praetextatus followed his father when a conſiderable matter was under conſultation, and ſtrict charge given that none ſhould diſcloſe it till it had paſſed into a decree. At his return home young Papyrius's mother preſſed him hard to know what the

the father's had debated in the Senate. He anſwered it was a ſecret, and he might not reveal it. This made her the more importunate to know; and the boy finding that he could not be rid of her without ſaying ſomething, he told her it was debated in the ſenate, 'Which 'would be moſt advantageous to the common-'wealth, that one man ſhould have two wives, 'or one woman to have two huſbands.' His mother, as if ſcared out of her ſenſes, quits the houſe to acquaint the reſt of her ſex and quality with the danger and diſhonour that hovered over them. The ſtory ſpread through the city; and the whole ſex being equally concerned, the next morning great numbers of them crouded about the ſenate-houſe, with their importunate requeſts, 'That rather one woman 'might marry two men, than that one man 'ſhould marry two women.' The ſenators entering the court, inquired what made the women ſo intemperate, and what was the meaning of their repeated requeſts? Then ſtept up young Papyrius and told them the whole ſtory, who applauded his wit, the cloſeneſs of his mouth, and made a decree, that no ſenator's ſon ſhould enter the court for the future, except Papyrius.—A. Gell. noct. Attic. l. 1. c. 23. p. 40.

The Perſian ambaſſadors being invited to a feaſt at Athens, divers philoſophers accompanying

ing them, they diſcourſed variety of ſubjects *pro* and *con.*; but Zeno being obſerved to ſit mute all the time, the ambaſſadors pleaſantly aſked him, what they ſhould ſay of him to the king their maſter, at their return into their own country? 'Nothing,' ſaid Zeno, 'more than 'this, that you ſaw an old man at Athens who 'knew how to hold his tongue.'—Plut. de Garnelit. p. 504.

The Roman general Metellus was once aſked by a young centurion, what enterpriſe he had then in hand? And that the wiſe Roman might free himſelf from ſuch impertinent queſtions from others, he told him, 'If he thought 'his ſhirt was privy to any of his deſigns, he 'would pluck it off and burn it.'—Ibid. p. 506.

CHAP.

CHAP. LXI.

Of the Love of ſome Servants to their Maſters.

He that ſays and does well by others, commonly meets with the ſame returns, for their is a certain gratitude in nature, which, if not extinguiſhed by ill-uſage, that will puſh on a man of ſenſe to requit obligations; but when gratitude comes to be acted by a principle of love, wonderful things will either be done or ſuffered to promote the good, or prevent the evil of the perſons beloved and eſteemed. Harſh and froward maſters, do often make diſobedient and careleſs ſervants; but kindneſs melts the moſt obdurate and obſtinate natures, ſubdues the incorrigible, inſtructs the untractible, humbles the proud, and changes the brute into man. Servants being but meanly capacitated, great things cannot be expected from them, and yet we find ſome that have been of ſuch exemplary fidelity and virtue, that they have excelled in the demonſtrations of their love and

affection to their maſters, as you will find in the following examples:

Publius Catienus Philotimus had ſo well demeaned himſelf in the ſervice of his maſter, that when he died he left him heir to his whole eſtate; but that was no temptation to him to out-live his maſter, and therefore he caſt himſelf alive, and in health, into that funeral pile, which was prepared, according to the cuſtom of the Romans, to burn the dead body of his maſter.—Sabellic. l. 3. c. 8. p. 161.

Marcus Antonius, that excellent orator, being accuſed of inceſt, and the witneſſes ſwearing that a ſervant of his uſed to carry a light before his maſter when he went to indulge himſelf in thoſe unlawful pleaſures; the ſervant was apprehended, and forced by tortures to accuſe his maſter, his fleſh was torn by ſcourges, his joints were extended upon the rack, his body burnt with hot irons, and all imaginable cruelties exerciſed upon him; and yet, in his greateſt agonies, would not drop a word that might ſtain the repute, or hazard the life of his maſter, though he knew him to be guilty of the crime objected againſt him.—Val. Max. l. 6. c. 8. p. 169.

A citizen of Rome being condemned by the Triumvirate, to ſave his life hid himſelf in a cave; and one of his ſervants ſeeing thoſe coming that were to murder him, ſlipt into the cave, deſired

deſired his maſter to retire to the obſcureſt part of it, and in the mean time put on his maſter's gown, and told the officers he was the perſon they ſought for, being reſolved to ſave his maſter's life with the loſs of his own; but a timorous and treacherous fellow ſervant betrayed him in this officious deſign, and ſo the maſter was found out and ſlain. But this piece of treachery was no ſooner known to the Roman people, but they all roſe up as one man, and would not be appeaſed till the traitor to his maſter was crucified, and he that attempted to ſave his life was ſet at liberty, with large commendations of his love and care of his maſter's preſervation.—Dinoth. l. 4. p. 293.

Soldiers being commiſſioned to kill Urbinus Panopion, and a ſervant of his knowing they were come to his houſe in Reatina to execute their orders, he changed clothes with his maſter, and having put his ring upon his finger, conveyed him out at a poſtern gate, but retired himſelf to his maſter's chamber, threw himſelf upon the bed, and there was killed inſtead of his maſter; by which means Panopion eſcaped, and living to ſee better times, erected a ſtately monument, with a proper inſcription, in perpetual memory of ſo good a ſervant.—Dinoth. l. 4. p. 300.

CHAP.

CHAP. LXII.

Sights and Seeing wonderful and depraved.

SIGHT is the moſt excellent of all the five ſences, for by it we learn and diſcern all things. Seeing is a compound act, as taſting and feeling is. The pupil of the eye, before it conveys any thing to the fancy, moves into a direct line with the object that is to be conveyed; the medium of this conveyance is light; which medium being diaphanous or tranſparent, (as is the eye), helps on towards fixing the image of the object in the eye by reflection, as water and looking-glaſſes entertain a reſemblance of ſuch objects as are placed near them. When we ſay we ſee a horſe, a dog, and ſo on, it is only the image of the horſe, cock, dog, &c. that reflects upon our eyes, as they would do upon a looking-glaſs were they before it. To commend the benefit of ſight was to waſte words and time in proving what every ſeeing man minutely experiences. Happy they that employ it on proper objects, and do not make the eyes windows to let

let in pride, luſt, and vanity. But it is my buſineſs to ſhew how ſome have enjoyed this benefit in an extraordinary proportion, how in others ſight has been depraved, and how it may be preſerved.

Lopes, a Spaniard at Gades, could, from the high mountain Calpe, ſee out of Europe into Africa over the Streight, which will coſt ſailors three or four hours in calm weather to croſs it. He could diſcern what they were doing in that oppoſite far diſtant port, and on the African ſhores adjoining to it; by which means the Spaniards otfen prevented the inſults of the Barbarian pirates.—Johnſton's Nat. Hiſt. p. 346.

The Emperor Tiberius, Joſeph Scaliger, and his father, and Hieronymus Cardanus, were all ſo ſharp ſighted in their youths, that they could ſee in the dark immediately after they awaked; but ſoon after that facuity left them, and they ſaw no better than other men. This quick-ſightedneſs continued with them till they were about three and twenty years of age apiece; and Cardan attributes it to the heat of the brain, the ſubtilty of the viſive ſpirits, and the power of imagination.—Zuing. Vol. 2. l. 5. p. 293.

Fabri-

Fabritius ab Aquapendente gives us a relation of an inhabitant of Piſa, that had ſuch a ſtrange conſtitution of the eye, that he could ſee very clearly in the night, but either not at all, or elſe very dimly, in the day. Gellius gives us the like inſtance of people in the remote parts of Albania that ſee better in the night than the day; for the luſtre of light diſſipates and rebates the edge of the ſight.—Bartholin de Luce Homin. l. 1. c. 14. p. 107.

Sir Kenelm Digby reports that he ſaw a man ſo blind that he was not able to diſcern when the ſun ſhined, and yet could play at cards and tables, bowles and ſhovel-board, diſcern the geſtures of his ſcholars by their voice, walk in a chamber or long alley ſtraight, and turn exactly at the ends, and, by an effect of the light upon his body, but chiefly on his brain, know when the ſun was up, and exactly diſtinguiſh between a clear and a cloudy day.—Digby's Treatiſe of Bodies, c. 28. p. 253.

Some men ſee double, which is a great impediment to the ſight; and the cauſe of it is, that the ſight not in an angle, or ſeeing two things or one thing twice, work the ſame effect. Purblind men ſee beſt in dimmer lights, and have their ſight ſtronger nearer hand than thoſe that are not ſo; and the cauſe is, that the viſual ſpirits in thoſe that are purblind are thinner

thinner and rarer than in others, and therefore the greater light diſperſeth them. For the ſame reaſon, they only want contracting; for, being contracted, they are ſtronger than the viſual ſpirits of ordinary eyes; as, when we ſee through a level, the ſight is ſtronger; and ſo it is when you gather the eye-lids ſomewhat cloſe. Old men, when they would ſee to read, put the paper at ſome diſtance from them. The cauſe is, that the viſual ſpirits in old men, contrary to thoſe of purblind men, do not unite but when the object is at ſome good diſtance from their eyes. Men ſee better when their eyes are over againſt the ſun or a candle, if they hold their hand a little before their eyes, becauſe the glaring of the ſun or candle weakens the eyes, where the light circumfuſed is enough for the perception. If men come out of a great light into a dark room, or if, on the contrary, they come out of a dark room into a light room, they ſeem to have a miſt before their eyes, and ſee worſe than they ſhall do after they have ſtaid a little while either in the light or in the dark; the cauſe whereof is, that the viſual ſpirits are diſturbed by that ſudden change, put out of order, and, till they are recollected, do not perform their offices; for, when they are much dilated by light, they cannot contract ſuddenly; when they

they are much contracted by darkneſs, they cannot dilate ſuddenly. Exceſs of both theſe, that is, of the dilatation and contraction of the viſual ſpirits, if it be long, deſtroyeth the eye. —Bacon's Nat. Hiſt. p. 188.

CHAP. LXIII.

Of the Senſe of Smelling.

SMELLING is an outward ſenſe, which apprehends by the noſtrils drawing in air, and is the weakeſt ſenſe in mankind; for all other creatures do excel them in it; and, of all others, may be beſt ſpared, eſpecially in the perfection of it. The organ is the noſe, or two ſmall pieces of hollow fleſh about it. The medium is the air to men, as water to fiſh. The object ſmell ariſes from a mixed body reſolved; but, whether it be a quality, fume, vapour, or exhalation, I ſhall not diſpute, or of their differences, and how they are cauſed. This ſenſe is an organ of health, as ſight and hearing of diſcipline; and, by avoiding all ill ſmells, and chooſing good ones, the ſpirits are refreſhed, and life is prolonged.

At Antwerp, a countryman coming into a perfumer's ſhop, fell immediately into a ſwoon, and could not be brought to himſelf but by applying

applying horſe-dung to his noſe.—Johnſtone Nat. Hiſt. p. 347.

It has been reported of others, as well as Alexander the Great, that their ſweat exhaled an odoriferous ſmell, occaſioned by ſome rare and extraordinary conſtitution, of which Plutarch and others have been inquiſitive into the cauſe. But the ordinary conſtitution of human bodies is quite otherwiſe, and their beſt and chiefeſt excellencies are to ſmell of nothing at all. Nay, the ſweetneſs even of the chiefeſt breaths has nothing in it of greater perfection, than to be without an offenſive ſmell, like thoſe of healthful children, which made Plautus ſay,

Mulier tum bene olet, ubi nihil olet.

That woman we a ſweet one call,
Whoſe body breathes no ſcent at all *.

And ſuch as make uſe of exotic perfumes are of good reaſon to be ſuſpected of ſome natural imperfection, which they endeavour, by theſe odours, to conceal, according to that of Mr Johnſton.

Still

* Mont. Eſſ. Engl. Vol. 1. 531.

Still to be neat, ſtill to be dreſt,
As you were going to a feaſt;
Still to be powder'd, ſtill perfum'd,
Lady, it is to be preſum'd,
Though Art's hid cauſes are not found,
All is not ſweet, all is not ſound.

Of all ſmells, the ſimple and natural are the moſt pleaſing. Let the ladies look to that, for it is chiefly their concern.—Plaut. Moſtel. Art. I. Sect. 3.

Naſty ſtinking ſmells ſuddenly ſtrike to the brain, poiſon the ſpirits, and oftentimes are attended with deadly conſequences; lamentably experienced at the ſolemn aſſizes held at Oxford, where Bell and Braham the judges, the high ſheriff, and moſt of the juſtices of the peace upon the bench, were killed by the ſtench of the priſoners. To which I take leave to ſubjoin, That Dr Tompſon, Dean of Briſtol, endeavouring to make the priſoners ſenſible of their crime, that were condemned and going to be executed at Bedminſter, for being in Monmouth's rebellion, a dreadful ſtench from the malefactors flew in his mouth and noſtrils that poiſoned his brain; of which infection he died, a young man, in a few days afterward: Confirming

firming what the Lord Verulam ſays in his Natural Hiſtory, 'That the worſt of all ſmells is 'that contracted in goals.'—Sandy's Ovid. Met. l. 7. p. 149.

CHAP.

CHAP. LXIV.

Of long Sleepers.

MODERATE ſleeping is certainly one of the greateſt benefits in nature, without which there is an utter impoſſibility to preſerve the body in health, or the mind in its due force and vigour. It is the beſt medicine to wearied limbs, an antidote againſt diſtracting cares, and the great comforter under trouble and diſcontent. It ſtills a ſeaman though the ſtorm be high, and frees the captive from his weightieſt chains. It ſtops the mouth of want, cures diſeaſes, gives eaſe in pain, makes us cheerfully bear the fatigues of a buſy life; is a bleſſing denied to pompous courts, and to be found in an humble cottage.

O ſacred reſt!
Sweet pleaſing ſleep! of all the powers the beſt!
O peace of mind! repairer of decay!
Whoſe balms renew the limbs to labours of the day,
Care ſhuns thy ſoft approach, and ſullen flies away.

Dryd.

Theſe

Theſe are the praiſes the poets beſtow upon the God Somnus, when moderately uſed; but, as all the benefits of nature are ſometimes attended with exceſſes and diminutions, ſo has it been with ſleep in the following examples.

William Foxley pot-maker to the Mint in the Tower of London, in perfect health and ſobriety, fell aſleep on Tueſday in the Eaſter week, in the year 1547, and could not be waked with pinching, burning, and other like experiments, till the firſt day of Eaſter term, which was no leſs than full fourteen days after; then he waked of his own accord, and appeared, in his own apprehenſion, and that of others, as if he had ſleeped only one night, and lived forty years after —Bak. Chron. 428.

Pliny acquaints us, that, when Epimenides the Cretan epic poet was a youth, being wearied out with the heat of the weather, and ſore travel, he went into a cave to reſt himſelf a while, and there ſlept fifty-ſeven years; then, being caſually awaked, he returned home, admiring at the changes and alterations he found every where; and, at laſt, with ſome difficulty, was known by his younger brother, then grown an old man. It is alſo ſaid, that, after he was awake, in ſo many days as he had ſlept he himſelf became old. However, he lived in the whole

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one hundred and ſeventy-five years. He is quoted by St Paul in his Epiſtle to Titus; and from him the ſleep of Epimenides became a proverb. Nat. Hiſt. l. 7. p. 184.

Crantzius tells us of a young ſcholar in Lubeck, in the time of Pope Gregory XI. who, that he might ſleep undiſturbed, retired to a private place, and there ſlept ſeven years; and, by accident being awaked, his complection was no way altered, and was eaſily known to all his former acquaintance.—Grantz. Vandal. l. 8. c. 39.

Marcus Damaſcenus writes, that, in his time, there was a huſbandman in Germany, who being wearied with travelling, laid him down under a hay-rick, and there ſlept the autumn and winter following; but, when he was awaked, was found almoſt dead, and bereft of his ſenſes.—Zuing. Theatr. Vol. 2. p. 415.

Maximianus, Malchus, Martinianus, Dionyſius, Joannes, Serapion, and Conſtantinus, commonly called the *Seven Sleepers*, to avoid the perſecution under the Emperor Decius, hid themſelves in a cave in the mountain Caelius, and there ſlept till the thirtieth year of Theodoſius the Younger, which was one hundred and ninety-ſix years, and then went into the city as if they had ſlept but one night; but the truth was ſoon diſcovered by their different habits and

ſpeech, and the money they had about them of an antiquated ſtamp and figure.—Niceph. Eccl. Hiſt. l. 14. c. 45.

George Caſtriot, otherwiſe called Scanderbeg, Prince of Spirus, was ſatisfied with ſo little ſleep, that, from the time he firſt invaded that kingdom, to the day of his death, he never ſlept above two hours in one night, yet died in the ſixty-third year of his age.—Zuing. Theatr. Vol. ii. p. 415.

Perſeus King of Macedon being defeated and taken priſoner by Æmilius, was led captive to Rome, and there guarded by ſoldiers, who kept him ſo ſtrictly from ſleep, that they would not ſuffer him to cloſe his eye-lids, or take any reſt at all; which ſtrange kind of cruelty ſo exhauſted nature, that he conſumed away and died.—Plut. in vet. Æmil. p. 162.

CHAP.

CHAP. LXV.

Of Sobriety and Temperance.

SOBRIETY and temperance in meat, drink, and pleaſures are the great ſupports of nature, prevent weary days and wakeful nights, which are the common effects of rioting and drunkenneſs. There needs no greater commendations of a ſober life, than that all men covet to be ſo reputed, though they are utter ſtrangers to the practice of it. What is a drunkard or a glutton fit for, but to make a tub to hold waſh and grains for ſwine, or a reſervatory for noiſome offal? whoſe bellies are their Gods, and glory in their ſhame, are deſpiſed by all the ſober men in the world, as incapable of buſineſs, and unfit to be truſted with any thing, but what might be as ſafely communicated to the common cryer. So much care and time is employed in making proviſion for the belly, that a minute cannot be ſpared for other matters, and when that is crammed, he is unfit for every thing but ſleep. In drink men traduce or betray the beſt friend

friend they have, and if ſlander is not the topic, out comes a ſecret to make room for the other bottle; againſt which vices ſobriety and temperance is the only antidote; gives men reputation, prevents and cures diſeaſes, and lengthens the thread of life to the utmoſt period.

A German gentleman of an ancient family, was recommended by a prince to the ſervice of the Emperor Philip, under a very advantageous character, as a well read man, and one that had poliſhed an univerſity education by foreign travel, and had no fault but what was cuſtomary in that country, viz. 'He would ſometimes 'take a cup too much.' To which the Emperor anſwered, 'Then with that original fault 'he muſt neceſſarily have all others as conſe-'quents, that being a ſin productive of a thouſand 'neglects, miſtakes, errors, and inſolencies, and 'render him incapable of my ſervice.'—Hiſt. Ger. vol. 3. p. 236.

Ludovicus Cornarius, a learned Venetian, wrote a treatiſe of ſobriety and temperance, and gives himſelf as a teſtimony of the benefit of it. 'I was,' ſays he, 'till the fourtieth 'year of my age, continually afflicted with a 'concatenation of diſtempers, and always out 'of order. I was moleſted with crudities at 'my ſtomach, fevers of all ſorts, a pleuriſy, 'and

'and was often laid up of the gout.' At length this gentleman, by the advice of his phyſicians, took up ſuch a ſober and temperate way of living, that in one year's time he was almoſt free from all his former diſtempers. He broke his arm and leg by a fall in the ſeventieth year of his age, and though nothing leſs than death was expected from that accident, yet he recovered without the uſe of phyſic; his temperance preventing the recurrency of humours to the parts affected. In the eighty-third year of his age, he was ſo hale, vegete, briſk, and vigorous, that he could run up a ſteep hill, leap upon his horſe from the plain ground, and perform all his youthful exerciſes. His allowance of bread and all other aliments was but twelve ounces a day, and fourteen ounces of drink for the ſame time; and if by chance he exceeded, he was apt to relapſe into his former ill habits. This relation was written by himſelf, and is annexed to Leonardus Leſſius, the phyſicians book, printed at Amſterdam 1631.—Drexel. Oper. tom. 2. c. 4. p. 86.

Cato the younger marching his army through the hot and weary ſands in the deſerts of Lybia, the whole army was ſo oppreſſed with an immoderate thirſt, that they were ready to faint and die away. In this diſtreſs one of the ſoldiers preſented him with ſome water in a helmet

met that he had found with great difficulty to quench his thirſt; Cato took the water into his hand to accept the courteſy, but poured it on the ground in the ſight of all his army, as diſdaining to receive a benefit himſelf, which he could not communicate to his whole army, by which example of temperance and tenderneſs, he encouraged his ſoldiers to endure their hardſhips chearfully.—Herodot. l. 9. p. 206.

Ageſilaus king of Sparta, marching with an army to aſſiſt the King of Egypt, at his arrival the king, his nobility, and great commanders, with infinite numbers of other people, went out of curioſity to ſee him; and what raiſed their admiration was, that when they ſaw the great preſents that were made him to ſecure his welcome, and acknowledge his favour, he took only of the coarſeſt diet, and bid the perfumes, confections, jellies, and dainty ſweetmeats ſhould be given to his ſlaves.—Clark's Mir. c. 113. p. 557.

CHAP.

CHAP. LXVI.

Spain and Spaniards, their Character.

SPAIN has been always reputed a conſiderable country, witneſs the Romans, by whom ſhe was *prima tentata* and *ultima ſubacta*, firſt attempted and laſt ſubdued: For the antient Romans, like the new eccleſiaſtic lords of Rome, and the new ſpauned Jeſuits, ſought moſt after thoſe places where the plenty and pleaſure of the ſoil, might ſtrive with their deſire to make them happy, and where they might meet with fat and golden returns: And here, for the clear temperature of the air, the ſalubrity of the ſoil, and the conſtancy of one ſort of weather a long time, has Homer and other authors placed the Elyſian fields. Navigators know when they come near the coaſt of Spain, by the fragrant odor which roſemary and other aromatic vegetables, that grow their wild in the common fields, do uſually perfume the air with.—Howel's Germ. Diet. p. 14.

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The bowels of Spain abound with excellent metals. What ſteel goes beyond that of Biſcay? What ſilver comparable with that of Medina? What gold purer than that which is found in Tagus? What ſilk better than that of Granada and Valentia? What flax ſo good as that of Murcia? Or what wool primer than that of Segovia? Spain is not parched with ſo violent a ſun as the coaſts of Africa, is not diſquieted with ſuch impetuous winds as France, ſhaken with ſuch earthquakes as Italy, or benummed with exceſſive cold as other regions; but partakes of all theſe in a middle kind of temperature, and her paſtures are in ſome places ſo exuberant, as about Cadiz, that the milk cannot turn to whey, nor can be made into cheeſe, unleſs water be mingled with the milk, it is ſo thick and creamy.

How Spain abounds in marble, and other curious ſtones for architecture, the monaſtery of St. Laurence near the Eſcurial can witneſs: A ſtupendous fabric, an egregious and imperial piece, which coſt Philip II. more than twenty millions of gold the building. This monaſtery and royal palace the Eſcurial, exceeds any ſtructure in the world beſides for matter and form; for delicate orchards, curious aqueducts and fountains, for grotts and groves, for galleries and ambulatories,

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and for neatneſs and amenity of all things, you would think it ſome earthly paradiſe: And if he that would take an exact ſurvey of this ſtately ſtructure, muſt go thirty-three miles paſſing from room to room, from quadrangle to quadrangle, with other places annexed; you may eaſily judge the magnitude and vaſtneſs of the whole. What can compare with Seville for riches, which pays the king for goods imported above a million a year? What place can compare with Valladolid for a large market place, of ſeven hundred paces compaſs, and the ſalubrity of air? What town is like Madrid, the greateſt village in the world, and ſometime the moſt populous? What a beauteous city is Valentia, where there is a kind of ſpring all the year? The only place to make a man forget his own country.

The Spaniards have been always reputed a ſtout magnanimous people, contemners of death, and mighty conſervators of liberty. Nor are they leſs ſkilful in managing the pen than the gun and ſword, and have afforded as many learned men as any other nation. It is true they do not write ſo much, nor print ſo often as other people, but in what they publiſh they generally exceed all other authors. The Spaniſh monarchy is the greateſt that has been ſince the creation, conſidering all things; take

all the members together, and it is ten times bigger than the Ottoman empire, for the ſun always ſhines upon ſome part or other of it. That king has dominion on both the hemiſpheres, which no other monarch in the world has beſides. But that which moſt tends to the glory of the Spaniards, is their policy and prudence in governing ſo many diſtinct regions, ſo many ſquandered kingdoms, ſo many millions of people of differing humours, cuſtoms, and conſtitutions.

But what has been ſaid of Spain already will meet with great abatement, when we conſider that her commendations referred only to ſome parts of Spain, and to time long ſince paſt; what it was, not what it is; for unleſs a man be ſtark blind he muſt ſay, that Spain is the moſt unhuſbanded and the ſterileſt country in Europe, the thinneſs of people, and the ſulneſs of fruitleſs hills, which in truth are no better than wilderneſſes; inſomuch, that though ſhe be mightily drained of her inhabitants, yet ſhe has not bread enough to put into the mouths of the ſixth part of them; but muſt be ſupplied from Germany, France, or Sicily: Yet there is no people can ſo artificially diſſemble plenty as the Spaniard, who will ſtand at his door, ſtroke his beard and breaſt from crumbs, and pick his teeth in as much ſtate, as if he had

had been at a feaſt in Germany or England, when he has had nothing but dry bread, rubbed with a bit of pickled herring for his dinner. It is true, they are zealous in their religion, but that they owe to the inquiſition; for if they doubt or diſpute any thing of the Romam church, they are anſwered with a ſyllogiſm of fire or hemp, which concludes more ſtrongly than a ſyllogiſm *in barbara*. The Spaniards are moſt made up of imagination, and a kind of fantaſtic gravity, which cloak a great deal of pride. They believe more what they fancy, than what they do or are: And for his ſtate, you ſhall ſee him march gravely with a crowd of ſervants or ſlaves, two before him, another holds his hat upon occaſion, another his cloak, if it rains, another carries a clout to wipe the duſt off his ſhoes, another a cloth to rub his gennet while he hears maſs, another a currying comb to comb his mane, and all theſe when they come home, muſt be content with a brown loaf and a raddiſh a piece for their dinners.

The preſent power of Spain is dwindled to nothing; the Netherlands coſt her ten times more than they are worth, if they were to be ſold in the market. Naples is tottering, and its fate is to be read in its forehead, and Sicily, while things ſtand as they do, dreads another maſſacre. Milan is the ſeat of war, and

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can ſcarce be ſuccoured by the French, if Savoy joins in the confederacy: Catalonia is upon terms of revolting as ſoon as they find an army to cover them. Portugal is in open war againſt Spain, while in French hands the grandees are diſcontented to ſee the French their maſters, and all things tend to the ruin of Spain while governed by French councils, which nothing can prevent but ſending King Anjou home again, and eſpouſing the intereſts of Charles III. their lawful ſovereign.

They have been accounted prudent and politic, but with this allay, that a Jeſuit has always held the helm of their government; a ſort of people they always hug and doted on, inſomuch that a Burgundian nobleman ſaid, *Un Eſpagnol ſans ſon Jeſuite, eſt comme un perdrix ſans orange:* 'A Spaniard without a 'Jeſuit is like a partridge without an orange;' and how much they were miſtaken in their haſty compliance with Portocarero's forged will, and his ſucceſſive advices, time will manifeſt.

CHAP.

CHAP. LXVII.

Men of Extraordinary Strength and Tallneſs.

GEORGE LE FEUR, a learned German author, tells us, that, in the year 1529, there lived a man in Miſnia, in Thuringia, named Nicholas Klumber, an eccleſiaſtic, and provoſt of the Great Church, that, by main ſtrength, and without the help of a pulley or other engine, took up a pipe of wine in a cellar, carried it into the ſtreet, and laid it upon a cart. The ſame author ſays, that there was a man in Mantua, named Rodomas, that could break a cable as thick as a man's arm with as much eaſe as a brown thread.—Hakewel's Apol. c. 5. p. 215.

Mr Richard Carew, in his Survey of Cornwall, tells us, that a tenant of his, named John Bray, carried about the length of a butt at one time ſix buſhels of wheat meal, at the rate of fifteen gallons to the buſhel, and a great lubberly miller of twenty years of age hanging upon it. To which he adds, that John Roman, of the ſame county, a ſhort clowniſh grub, would

would carry the whole carcaſe of an ox upon his back with as much eaſe as another of a greater ſtature could carry a lamb.—Ib. Apol. l. 3. p. 216.

Caius Marius, who was originally a cutler, and in the time of Galienus elected Emperor by the ſoldiers, was ſo ſtrong a bodied man, that the veins of his hands appeared like ſinews. He could ſtop a cart drawn with horſes, and pull it backwards with his fourth finger. If he gave the ſtrongeſt man a philip, it was felt like a blow on the forehead with a hammer. With two fingers he could break many things twiſted together.—Pollio. Camer. Hor. Subciſ. cent. 1. p. 337.

John Courcy, Baron of Stoke Courcy, in the county of Sommerſet, who was the firſt Engliſhman that ſubdued Ulſter in Ireland, and was honoured with the title of Earl of it, was ſome time after ſurpriſed by Hugh Lacy, his competitor for that title, ſent over into England, and committed to the tower by King John. A French caſtle being in diſpute by the two kings of England and France, they agreed to decide it by a combat in their preſence. Courcy was ſent for out of the Tower to engage the French champion, and being weakened in body by a long impriſonment, was allowed a time to ſtrengthen himſelf by a good diet; and the French-

Frenchman obſerving how much and heartily he eat and drank, and thereby gueſſing at his ſtrength, ſaid he was a canibal, that when he had killed him would eat him, and thereby declined the combat. Afterwards, the two Kings deſiring to ſee a proof of Courcy's ſtrength, cauſed a ſteel helmet to be laid upon a block before him, which Courcy at one blow cut in pieces, and ſtruck his ſword ſo far into the block, that no man but himſelf could get it out again.—Fuller's Worthies, p. 26.

The Emperor Aurelian, as it is recorded in hiſtory by Flavius Vopiſcus, was very tall of ſtature, and of ſuch wonderful ſtrength, that, in a pitched battle againſt the Sarmatians, he killed in one day, with his own hands, forty-eight of his enemies; and, in ſome ſkirmiſhes afterward, made them up nine hundred and fifty. When he was colonel of the ſixth legion, he made ſuch a ſlaughter among the Franci, that ſeven hundred of them periſhed by his own ſword, and three hundred were ſold that were taken priſoners by himſelf.—Camerar. Hor. Subciſ. Cent. 1. p. 378.

The talleſt man, ſays Pliny, that was found in our age was one named Gabara, who was brought out of Arabia in the reign of the Emperor Claudius, and was nine feet and nine inches high.—L. 7. c. 16. p. 165.

I ſaw a girl in France, ſays Bartholinus, of eighteen years of age, who, though deſcended from middle ſized parents, was of ſuch a giant-like ſtature, that her hand, in length and bigneſs, was proportionable to three mens hands if they had been joined together.—Hiſt. Anatom. p. 198.

Maximinus the Emperor, was eight foot and a half in height; he wore his wife's bracelet as a ring upon his thumb; and his ſhoe was longer by a foot than any other man's. He was a Thracian, barbarous, cruel, and hated of all men; and fulfilled the proverb, 'That high 'rooms are always ill furniſhed.' For,

The greateſt virtues oftenеſt lies
In bodies of the middle ſize *.

* Zuing. Vol ii. p. 276.

CHAP.

CHAP. XLVIII.

Swift Runners.

PHILIPPIDES being ſent on a meſſage from the Athenians to the Republic of Sparta, to gain their aſſiſtance againſt their enemies the Perſians, run, within the compaſs of two days, an hundred and fifty Roman miles and a half. —Plin. l. 7. c. 20. p. 167.

King Henry V. of England was ſo ſwift of foot, that he, and two of his Lords, without the help of bow or toil, would take a buck or doe in a large park or foreſt.—Bak. Chron. p. 388.

Harold, the ſon of Canutus II. ſucceeded to the crown of England, and was ſuch an excellent footman, that few horſes were able to keep him company. He would, ſingle handed, run a hare to death, and therefore was ſurnamed *Harefoot*.—Zuing. Vol. ii. p. 388.

The Piechi are a ſort of footmen that carry the expreſſes of the Grand Signior from one

place to another, as occaſion offers, and run with ſuch wonderful ſwiftneſs, that, with a little ſhort pole-ax and a viol of ſweet waters in their hands, they will run from the Port of Conſtantinople to Adrianople in the ſpace of a day and night, which is about one hundred and ſixty Roman miles.—Lipſ. Epiſt. cent. 3. p. 271.

Under the Emperor Leo, the ſame that ſucceeded Marcian, there was a Greek named Indacus, a man of extraordinary courage, and of wonderful nimbleneſs of foot. He was to be ſeen at parting, but vaniſhed in the twinkling of an eye. He rather ſeemed to fly than run over mountains and dangerous precipices; and would run further in a day than any poſt could ride, though he ſtaid not a minute to change his horſe; and having performed his journey, would return back the next day, though there was no occaſion for making ſo much haſte, merely becauſe he took delight in running, and never complained of being weary.—Zuing. Vol. ii. l. 5. p. 388.

Bocchius tells us, that Polymneſtor, a boy of Mileſia, being put out by his mother to keep goats, to a maſter that had many of them; while he was in this ſervice, he purſued a hare for his recreation, and made ſuch good uſe of his legs, that he overtook and catched her; which

which being made known to his maſter, he introduced him into the Olympic Games, where, as victor, he gained the crown, in the forty-ſixth Olympiad.—Solin. c. 6. p. 190.

In Peru, they have caſquis or foot-poſts, to carry letters or meſſages from place to place, who have houſes about a league and a half aſunder, they running each man to the next, will run fifty leagues in a day and a night.—Plutch. Pilg. p. 1066.

CHAP.

CHAP. LXIX.

Of the Myſtery of Sympathy and Antipathy.

I CALL them myſteries, becauſe the relations touching the force of imagination, and the ſecret inſtincts of nature are ſo uncertain, that they require a great deal of examination before we can conclude upon them; for oftentimes when men think they have ſolved the doctrine of occult qualities by ſome intervening accident, or repeated experiment, they are as much in the dark as ever. That there are many things that work upon the ſpirits of men is certain, but the *modus* of ſympathy and antipathy is a ſubject of ſuch a nature, as is only proper for the exerciſe of wit, not of demonſtration; and in theſe abſtruſe operations, it may be ſaid of the beſt philoſophers, as ſome ſay of phyſicians, they are in their higheſt excellencies but good gueſſers. That things operate thus and thus we are confirmed by every days experience, but the cauſe of their operations in nature, the Divine Power is often pleaſed to conceal, till we ſhall know as

we

we are known at the revelation of all things. To give many examples of ſympathy and antipathy were to light a candle to the ſun; for there is ſcarce a man breathing upon the face of the earth, but is able to give an example in his own perſon: However I ſhall treat you with ſome, and aſſign the beſt reaſons that hitherto have been given for them; and firſt of ſympathy.

There are many ancient and received traditions and obſervations, touching the ſympathy and antipathy of plants, for that ſome will thrive beſt, growing near others, which they impute to ſympathy, and on the contrary; but that is a grand miſtake, and the true reaſon of their thriving is, that one plant draweth ſuch a particular juice out of the earth, as qualifieth the earth, ſo as the juice which remaineth is fit to nouriſh the other plant; ſo the neighbourhood does good; but where two plants draw much the ſame juice, there they ſtarve one another. Sow onion-ſeed under a roſe-hedge, the roſes will be ſweeter and larger, and the onions will be bigger and ſmarter taſted, becauſe they draw contrary juices, and improve one another, by drawing out what is offenſive to each particular.—Verulam's Nat. Hiſt. Cent. 5. p. 101.

It has been obſerved, that the diet of women with child does work much upon the infant.

As

As if the mother eats quinces often, and the ſeeds of Coriander, the nature of both which is to repreſs and ſtop vapours that aſcend to the brain, it will make the child witty and ingenious.—Id. p. 210.

Mummy has a great force in ſtaunching blood; which, as it may be aſcribed to the mixture of balms that are glutinous, ſo it may alſo partake of a ſecret propriety in the blood, which draweth man's fleſh. It is approved, that the moſs which grows upon the ſkull of a dead man unburied will ſtaunch blood potently. And ſo do the dregs or powder of blood ſevered from the water, and dried.—Id.

I would have it thoroughly inquired into, whether there be any ſecret paſſages of ſympathy between perſons near of blood, as parents, children, brothers, ſiſters, huſbands, wives, &c. becauſe hiſtory is very full of examples, that upon the death of perſons of ſuch nearneſs, men have had an inward ſenſe of it, though it has happened at far diſtant places in remote countries beyond the ſeas, and ſo of other remarkable things.

Pius Quintus, at the very time when that memorable victory was won by the Chriſtians againſt the Turks, at the naval battle of Lepanto, he being then hearing cauſes in the Conſiſtory, broke off ſuddenly, ſaying to thoſe about him

him, 'It is now more requiſite that we ſhould 'be giving thanks to God for the victory he 'has given us againſt the Turks.' It is true, that victory had a ſympathy with his ſpirit, for it was merely his work to conclude that league; or it may be it was a divine revelation; but what ſhall we ſay then to a number of examples among the Grecians and Romans? where the people being in theatres at plays have had news of victories and defeats ſome few days before it was poſſible for a meſſenger to arrive.—Id. p. 212.

There are ſo many examples of antipathy which we cannot poſitively account for, that it would be an endleſs taſk to recite them: As that of the poet, *Non amo te Sabidi, &c.*

Thee, Sabides, I do not love,
Tho' why I cannot tell:
But that I have no love to thee,
This I know very well.

Cardinal Don Henrique a Cardona would fall into a ſwoon at the ſmell of a roſe: Cardinal Oliverius Caraffa was forced to incloſe himſelf in a chamber all the time that roſes were blowing, and durſt not go abroad for fear of being ſuffocated by a ſmell that others covet: And

Sir

Sir Kenelm Digby writes, that the Lady Hennage of the bed-chamber to Queen Elizabeth, had her cheek bliſtered by laying a roſe upon it. Some have averſion to a cat, others to a pig, others to wild fowl; and there is ſcarce a joint of meat, either of beef, mutton, veal, pork, or lamb, or any other eatable, but there is ſome perſon to be found that has an antipathy againſt it: Of which nothing elſe can be ſaid, but that thoſe creatures, and meats which the mother had an averſion to, occaſioned by fancy and indiſpoſition of body in breeding the child, the ſame by the imagination of the mother, impreſſes and fixes into the very nature of the child ſhe goes with.—Schenck. Obſ. p. 891. Treat. of Bodies, p. 336.

CHAP. LXX.

Of the Senſe of Taſting, how exquiſite in ſome, and loſt in others.

AMONG the five ſenſes, taſting is a very neceſſary one; for by it we diſcern what is wholeſome and what is hurtful; it perceives all ſavours by the tongue and palate, by the means of a thin ſpittle, or a watery juice. The organ of taſte is the tongue, and its libative nerves; the medium is a watery juice; the object reliſh or ſavour, which is a quality in the juice, ariſing from the mixture of things taſted. Epicures, above all men, pretend to have this ſenſe in perfection; which is a great miſtake, and upheld by a wanton curioſity, or a humour of approving or diſcommending; for, in truth, none have this ſenſe ſo exquiſite, and in great perfection, as the temperate man; for ſatiety, gormandizing, and exceſs in drinking, firſt palls, and then deſtroys it.

Father Paul Sarpi, a perſon of ſingular qualifications, and profound learning, had all his ſenſes

ſenſes ſo vivacious and ſprightly, as few other men were bleſſed with. His taſte was ſo perfect, that he was able to diſcern almoſt inſenſible things; but, in compound meats, it was a wonder how quickly he could diſtinguiſh what was beneficial from what was dangerous, and thereby prevented the attempts of his enemies to poiſon him, and preſerved himſelf to a very old age, being ſeventy and one when he died. —Life of Father Paul, p. 47.

Rodericus Fonſeca acquaints us, that, in a plague which happened at Liſbon, in Portugal, there was an unlearned man who went to diſeaſed houſes, to make experiment of ſuch as were in fevers, whether they had the plague or not, which he performed after this manner. In the firſt aſſault of a fever, he taſted the patient's urine; and, if it was ſweet upon the palate, he gave judgment that the ſick perſon was viſited with the peſtilence; and, if it was ſharp or briniſh, that it was only a fever, and not mortal: And, as it appeared by the event, his taſte was ſo exquiſite and true to him, that the patient ſucceeded according to his prognoſtic.—De Hom. Excreme. c. 14. p. 115.

Sir Kenelm Digby ſays, that it is the cuſtom of ſome hermits that abide in the deſerts, by their ſmell and taſte, to inform themſelves whether the herbs, fruits, and roots, they meet withal

withal in thoſe ſolitary and unfrequented places, be proper for them to feed on or not, and accordingly eat or refuſe them.—Treatiſe of Bod. p. 295.

Cardanus reports, that he knew Auguſtus Corbetas, an eminent patrician of their city, whoſe ſmell was very good, but he had no taſte at all. He could ſmell ginger, pepper, or cloves, but could not taſte them, or diſcern their potential heat, and ſo of other things.

Lazarus, commonly called the *glaſs-eater*, was well known to all in Venice and Ferrara. He never had any taſte, or knew what it was; could not diſcern between ſweet and ſour, freſh and ſalt, inſipid and bitter; but all things, whether glaſs, ſtones, wood, coals, linen or woollen cloth, tallow, candles, or the dung of animals, came all alike to him; he found neither pleaſure or offence in eating. When he was dead, Columbus opened him, and found that the fourth conjugation of nerves, which in other men (for their taſte ſake) is extended long, in this man did not bend itſelf towards the palate or tongue, but was turned back to the hinder part of the head. Sennertus gives us the like hiſtory of a Lorrainer, from Johannes Neſterus an eminent phyſician, and it is related in Mr Boyl's Philoſophical Experiments.—Columbus Anatom. l. 15. p. 486.

CHAP.

CHAP. LXXI.

Touching, or the Senſe of Feeling.

TOUCH is the laſt of the ſenſes, and, though accounted the moſt ignoble, is of as great neneceſſity and pleaſure as the other. Its organ are the nerves; its object the firſt qualities, hot, dry, moiſt, cold, and thoſe that follow them, hard, ſoft, thick, thin, &c. In the other ſenſes, divers other creatures ſurpaſs man; yet he is ſo exquiſite in the judgment of the touch, therein he excels all other creatures; and, in ſome perſons, this ſenſe has diſcovered itſelf in its ſuperlative excellency.

Meeting caſually (ſays Mr Boyle) with the deſervedly famous Dr Finch, extraordinary anatomiſt to the Duke of Tuſcany, he told me of a great rarity he had ſeen at Maeſtrich, in the Low Countries; a man that could diſcern colours by the touch of his finger, but could not do it unleſs he was faſting; any quantity of drink taking from him that exquiſiteneſs of touch

touch which is requiſite to ſo nice a ſenſation. —Mr Boyle's Hiſt. of Colours, p. 42.

It is credibly reported of Count Mansfield, that tho' he was blind of both his eyes, yet, by his touch only, he could diſtinguiſh between black and white, and name them in their proper colours, which was the one, and which was the other, without ever being miſtaken.—Johnſton's Nat. Hiſt. p. 87.

A certain young man (ſays Bartholinus) had totally loſt his ſenſes of taſting and feeling; nor was he at any time hungry, yet eat as other men do to ſuſtain life, but more out of cuſtom than neceſſity. He could not walk but upon crutches, and the reaſon of it was, he did not know where his feet were, or whether he had any or not.—Hiſt. Anat. cent. 4. p. 401.

That excellent lithotomiſt Mr Hallier acquaints us, ſays Mr Boyle, that, among other infirm people that were ſent to be cured in a great hoſpital wherein he was employed as a chirurgeon, a maid of about eighteen or nineteen years of age, had ſo utterly loſt the ſenſe of feeling in all the external parts of her body, that ſevere trials of pinching and burning were employed, but to no purpoſe; for ſhe was as unconcerned at them as if they had been tried upon wood, ſtone, or a dead body. Having thus remained a long time in the Hoſpital, without

without any ſymptoms of amendment, or hope of cure; Dr Harvey, upon the ſtrangeneſs of the accident, and to ſatisfy his curioſity, ſometimes made her a viſit, and ſuſpecting her diſtemper to be uterine, and curable only by hymeneal exerciſes, he adviſed her parents, who were of good ſubſtance, (and did not ſend her thither out of poverty), to take her home, and provide her a huſband; they followed the Doctor's advice, and were not long before they diſpoſed of her in marriage, which in effect was her perfect cure, as the Doctor had prognoſticated.—Mr Boyl's Experiment. Philoſ. p. 72.

CHAP. LXXII.

Of the Teeth, Tongue, Voice, and Speech.

NATURE has given mankind teeth, chiefly for two reaſons; firſt, to prepare the meat, that it may be fit to be received into the ſtomach, which is called the firſt digeſtion: and, ſecondly, to render ſpeech articulate and pleaſant to the ear, the want whereof cauſes a mumbling unintelligible noiſe. The tongue, ſetting aſide its beneficial uſes, is an unruly member, and therefore, as the moraliſts ſay, ſtands in need of a double incloſure of lips and teeth, that it might not break looſe, to the prejudice of the owner.

The number of teeth are thirty-two; and, when they exceed that number, they are accounted preternatural; and, when they come ſhort of it, Nature is ſaid to be defective. Columbus, ſays he, ſaw one over in a certain nobleman. Some have had but twenty-eight, which is thought to be the loweſt; and yet the

ſame

ſame author obſerved, that Cardinal Nicholaus Ardinghellus had only twenty-ſix in his mouth, and yet had never loſt any, as himſelf related. —Reald. Columb. Abat. p. 65.

Pyrrhus King of Epirus had no teeth in his upper jaw, that is to ſay, not diſtinguiſhable one from another, as in other people, but only one entire bone poſſeſſing his gumb, notched a little on the top, where the teeth in other men are divided.—Plut. in Vit. Pyrrh. p. 384.

It is credibly reported that Louis XIII. King of France had a double row of teeth in one of his jaws, which was the cauſe that he had an impediment in his ſpeech.—Bartholin. Hiſt. Anat. Cent. 1. p. 48.

The Lord Michael de Romagnano, at the age of ninety years, caſt his teeth, and had a new ſet that came in their places. The Emperor Charles IV. had one of his grinders dropped out, and another came in the room of it, tho' he was then in the ſeventy-firſt year of his age. And an Engliſh gentleman, whoſe name I cannot recover, from a decrepid old age, grew upright, renewed his conſtitution, and had a new ſet of teeth, by the frequent uſe of bathing and drinking the Bath water, which has been cuſtomary ever ſince.—Cornman. de Mirac. Vivor. p. 92.

Ama-

Amatatus Luſitanus gives us a relation of one James, that had long hairs growing upon his tongue, which, as often as they were pulled out, would grow again.—Donat. Hiſt. Med. Mir. l. 6. p. 302.

Schenkius ſpeaks of divers perſons that had ſtones taken out of their tongues, ſome as big as peas, others as big as a bean, which obſtructed the freedom of ſpeech, which they recovered again, the cauſe being taken away.—Schenk. Obſ. Med. p 182.

The wife of Nauſimenes the Athenian having ſurpriſed her ſon and daughter in the horrid act of inceſtuous copulation, ſhe was ſtruck with ſuch confuſion that ſhe loſt the uſe of her ſpeech, and was mute as long as ſhe lived. Valer. Max. l. 1. p. 30.

Atys, the ſon of King Croeſus, being dumb from his birth, ſeeing a ſoldier about to kill his father, cried out, 'O man, man, do not kill 'Croeſus!' and by this violent paſſion looſing the ſtrings of his tongue, he had ever after a free uſe of ſpeech.—Schenck. l. 1. p. 183.

CHAP.

CHAP. LXXIII.

Lovers of Truth and Abhorers of Falſehood.

APOLLONIUS ſaid it was for ſlaves to lie, and for freemen to ſpeak truth. It is the chief and fundamental part of all virtue, and ought to be beloved for itſelf. A man muſt not always tell all, for that were folly; but what a man ſays ſhould be what he thinks, otherwiſe it is downright knavery. I know not what advantage men propound to themſelves to run in an eternal tract of lying and diſſembling, unleſs they deſign never to be believed when they ſpeak truth. It is a maxim among politicians, that, 'Who know not how to diſſemble, know not 'how to rule:' Certainly theſe men never regard conſequences, for what is this, but to give warning to all they have to do with, that what they ſay is nothing but lying and deceit. The firſt thing that corrupts manners is baniſhing of truth, which, Pindar ſays, is the ſupport of all virtues, and the firſt article that Plato requires in the government of his republic.

The

The Perſians and Indians had a law, that whoever was three times juſtly convicted of ſpeaking falſehood, ſhould, upon pain of incurring the penalty of death, never ſpeak a word again while he lived, but continue under ſilence and reproach to his death.—Peach. Compl. Gent. p. 208.

Cornelius Nepos ſays of Titus Pomponius Atticus, a venerable Roman knight, that he never was known to tell a lie, or, but with great uneaſineſs, to hear another do it. His veracity, juſtice, and integrity, were ſo conſpicuous, that happy were the men that could intruſt their all in his hands; and for the ſame reaſon the ſenators themſelves beſought him to take the management of divers great officers of truſt under his own management.—Heidfeld. Sphynx. p. 674.

The Duke d'Oſſuna, ſometime vice-roy of Naples, having leave from his Catholic Majeſty to releaſe ſome galley ſlaves; when he came to Barcelona he went on board the Admiral galley, and aſked ſeveral of the ſlaves what crimes they had committed, that brought them to that puniſhment: Every one excuſed themſelves, by ſaying it was out of malice, or the judges being corrupted by bribes, but all very unjuſtly; till he came to a little ſturdy fellow, who ſaid, 'He was juſtly condemned to that ſlavery; for

'being

'being in want of money, he robbed a man on 'the high way, near Sarragoſa, to ſupply his 'neceſſities.' Upon which the Duke gave him two or three blows over the ſhoulders with a ſmall cane he had in his hand, ſaying, 'Oh 'you great rogue, what makes you among ſo 'many honeſt innocent men, get you out of 'their company for ſhame.' So he that ſpoke truth had his liberty, and thoſe that lied continued to drudge at the oar.—Howel's Fam. Epiſt. vol. 1. p 37.

It is well remembered of our King Henry V. that he had a virtue of Caeſar in him that Alexander the Great wanted, and that was ſobriety, he would not be overtaken in drink; and a virtue of Alexander that Caeſar wanted, and that was, he deſpiſed flatterers, and abominated liars.—Lloyd's State Worthies, p. 201.

CHAP. LXXIV.

Wiſhing and Deſiring,

ACCORDING to the cuſtom of the world, is circumſcribed under two heads, good to ourſelves, and evil to our enemies; the firſt is allowable in all caſes, but the other is prohibited by the laws of Chriſtianity, which commands us 'to love our enemies, and do good to them 'that hate us,' a doctrine often inculcated but ſeldom practiſed. Malice and covetouſneſs are the ſharpners of deſires, and prompt men to exceed their bounds to the injury of others, in not being content with our own, but are ſtill wiſhing after the things which the mind has repreſented as convenient for us, and likely to afford us pleaſure. Thus we deſire not only the preſence of an abſent good, but too often that which we have no juſt title to, and from wiſhing proceed to violent methods to obtain it.

Auguſtus Caeſar being a man piouſly inclined, as often as he heard of any man that died

died in quiet, without the doleful pangs and excrutiating torments that bait ſome others to death, he would implore the gods that he might have the like *euthanaſia* or quiet paſſage out of the world; and he had the happineſs to have his deſires granted him.—Sueton. l. 2. c. 99. p. 118.

Solyman emperor of the Turks deſired three things, that he might live to finiſh the moſque he had begun, that he might repair the aqueducts at Conſtantinople, and poſſeſs himſelf of Vienna in Germany. The two firſt he lived to accompliſh, but after all attempts could never make himſelf maſter of Vienna, which he uſed to call by no other names than his ſcandal and infamy, and it was thought his repeated diſappointments of that important city haſtened his death.—Buſbeq. epiſt. 4. p. 236.

The Spartans ſeldom wiſhed any corporal miſchief or public calamity to their enemies, only that they might be ſeized with an humour of building, keep a breed of race and hunting horſes, and that their wives might make them cuckolds; and I know not what greater miſchiefs they could have wiſhed, for the two firſt would exhauſt their eſtates, and the laſt would make them live diſcontented lives.—Zuing. Theat. vol. 1. p. 187.

The

The Cretans, when they wiſhed the worſt ſort of evil they could imagine againſt their private or public enemies, they uſed to petition the gods, that they might take delight and accuſtom themſelves to ſome wicked practice.—Val. Max. l. 7. p. 194.

A French commander, named the Lord Cordes, was ſo ambitious of the honour of taking Calais from the Engliſh, that he would commonly wiſh, that he might lie ſeven years in Hell, on condition that important garriſon were in the hands of the French.—Grafton, vol. 2. p. 882.

So blind we are, our wiſhes are ſo vain,
That what we moſt deſire procures our pain.
Such is the gloomy ſtate of mortals here,
We know not what to wiſh or what to fear.
What then remains? Are we depriv'd of will?
Muſt we not wiſh for fear of wiſhing ill?
Receive my council, and ſecurely move:
Intruſt thy fortune to the powers above,
Leave them to manage for thee, and to grant
What their unerring wiſdom ſees thee want.

Dryd.

CHAP.

CHAP. LXXV.

Of Witches and Witchcraft.

MEN are moſt apt to believe what they leaſt underſtand, through the luſt of human wit, or an affected curioſity in telling unaccountable things; obſcure and incredible reports are believed, and every extraordinary occurrence, or what falls not within the reach of ſome mens reaſon, is preſently cried up for witchcraft; and ſome old wrinkled females are ſacrificed to miſtakes and popular fury, that knew nothing of the matter ſhe was accuſed of. Generally the ſtories of witches and diabolical contracts are ridiculous in their own narration; as that three men ſaw this ſuſpected witch ſuch a day and hour in the eaſt, three the next day in the weſt, at ſuch an hour, in ſuch a place, and in ſuch a habit: Now, is it not more natural and rational that two men ſhould lie, than that one perſon in twelve hours time ſhould fly with the wind from eaſt to weſt? Why may we not rather believe a man is diſtempered in his mind, or fond of his

his own invention, that tells this ſtory, than have our faith impoſed upon, that an old woman ſhould be carried upon a broom ſtaff aloft in the air, fleſh, blood, and bones as ſhe is, or ſail over the ſea in an oyſter ſhell, a wooden diſh, or on a trencher? Certainly in ſuch caſes, eſpecially where life is concerned, it is better to lean towards doubt than aſſurance, where things are hard to prove, and dangerous to believe; but I will not attempt to rob any of their opinion about witches and witchcraft, and therefore will give them the relations as they come to hand, without obſervation or reflection.

Travelling through the territories of a foreign prince, he did me the honour to let me ſee in his own preſence, ten or twelve perſons that were priſoners for being convicted of witchcraft; and among others an old hag, a real witch in foulneſs and deformity, who had long been famous in that profeſſion. I ſaw both proofs and free confeſſions, and I know not what inſenſible mark upon the miſerable creature: I examined and talked with her and the reſt as much and as long as I would, and made the beſt and ſoundeſt obſervations I could, and in the end ſhould in conſcience rather have preſcribed them hellebore than hemp; for the thing was rather to be attributed to madneſs than malice, and all their

their confeſſions to dotage and melancholy.—Mont. Eſſ. Eng. vol. 3. p. 410.

Among the witches in Scotland, Agnes Simpſon, generally called the wiſe witch of Keith, was moſt remarkable. She had a familiar ſpirit who was at her back, appearing when ſhe called, and made anſwer to all her demands, but could not kill the king, becauſe the ſpirit ſaid he was a man of God.—Spotſw. Hiſt. l. 6. p. 383.

Winceſlaus, ſon to the emperor Charles IV. eſpouſing the Princeſs Sophia, daughter to the Duke of Bavaria; and the Duke knowing his ſon-in-law much delighted in necromantic feats, he ſent to Prague for a whole wagon load of witches and conjurers to make ſport at the wedding; but while the greateſt artiſt in theſe black practices was ſtudying for ſome uncommon illuſion, in comes Zyto, Winceſlaus's own conjurer, having his mouth ſlit up to his ears, and at one go down ſwallowed the Duke's chief conjurer, all but his ſhoes, becauſe they were dirty, which he ſpit a great way from him; but being unable to digeſt this gobbet, he unloaded his ſtomach, and voided him downwards, into a great fat that ſtood full of water, and brings him in wet as he was to the company, who, you muſt imagine, laughed heartily at ſo ſtrange and pleaſant a jeſt; but the other com-

pany of conjurers would play no more. This ſtory my author borrows from the hiſtory of Bohemia, written by Dubravius biſhop of Olmuts. Zyto the conjurer was at laſt carried away alive body and ſoul by the Devil.—Delr. Diſq. Mag. l. 2. p. 365.

Iamblichus a notorious conjurer, having ſacrificed to the Devil, was raiſed immediately up ten cubits high from the ground, and, to the amazement of all the ſpectators, ſeemed to walk in the air; and, as Evanippus relates of him, his clothes were ſtrangely altered, as if they had been newly died with a thouſand ſeveral beautiful colours.—Heyw. Hier. l. 4. p. 253.

CHAP.

CHAP. LXXVI.

Wives, very Good, Bad, and Unnatural.

It is a general received opinion, that next to no wife a good wife is beſt, and ought to be every man's care to keep her ſo. *Vir ſine uxore malorum expers eſt, &c.* is but the language of the diſtruſtful and ſuſpicious part of mankind; for all muſt not be condemned for ſome: There are many good as well as bad wives, and he that has the good fortune to meet with one of the former, may write his condition happy.

Optima viri poſſeſſio eſt uxor benevola,
Mitigans iram et avertens animam ejus a triſtia.
Euriped.

Man's beſt poſſeſſion is a loving wife,
She tempers anger and diverts all ſtrife.

A good wife is a young man's pleaſant miſtreſs, a middle aged man's chearful companion, and an old man's nurſe, friend, and phyſician, not to be

ſeparated

ſeparated by any calamity, but ready to ſhare as well his afflictions as comforts. But the greateſt misfortune in the world is a bad wife; and when you would give all worldly plagues a name worſe than they have already, you may ſtain them with that appellation: However, we ſee, firſt or laſt, all men will venture for better for worſe,

And on their own heads deſperately ſtray,
Still to be happier the vulgar way.

Sidl.

Admetus king of Theſſaly, when he lay upon his death bed, was told by Apollo's Oracle, that if he could procure any perſon to die for him, he might live longer yet; but when all refuſed, his parents, *et ſi decrepiti*, friends and followers forſook him, his dear wife Alceſtus, though young, chearfully undertook it.—Burt. Mel. p. 357.

The Emperor Conradus III. having blocked up Guelpho Duke of Bavaria in Wirtzburg in Germany, and reduced the place to extreme exigencies, at the cries and importunities of the women in the town, he publiſhed a diploma or imperial placart, wherein he indulged all women in this privilege, that they might freely depart from the town, but not carry any lug-

gage

gage with them, but what they could bear upon their backs. Hereupon the Ducheſs took Guelpho her huſband upon her ſhoulders, and all the other women following her example, came out of the gates, inſtead of gold and ſilver, laden with men and youths. The emperor being much taken with this witty ſtratagem, forgave Guelpho the duke, with all his adherents. Lorenzo de Medicis duke of Tuſcany, reading this ſtory, was ſo tranſported with joy and pleaſure, that being ſick of an indiſpoſition, to which his phyſicians could apply no remedy, recovered his health by it, as we are told by Bodin.—Camer. Oper. hor. Subciſ. c. 1. p. 228.

King Edward I. before his father's death, had a mind to exerciſe his valour in the Holy Land, and at his coming thither having relieved the great city of Acon, and kept it from being ſurrendered to the ſultan, that, with other acts of courage and conduct, rendered him ſo hated by the Turks, that they reſolved to take away that life by treachery, whom they durſt not attempt in battle. To this purpoſe one Anzazim, a deſperate aſſaſſin, under pretence of delivering letters to him from the Grand Signior, gave him three dangerous wounds with a poiſoned knife, which were thought to be mortal, and doubtleſs would have been

been fatal to him, if the Lady Eleanor his wife had not ſucked out the poiſon with her mouth; a rare example of conjugal affection.—Hiſt. Engl. 8vo. vol. 1. p. 170.

But now we muſt turn the tables, and ſhew you the reverſe of this lovely picture in bad and unnatural wives, who, by their extravagant and vexatious tempers, have haſtened the deaths of their too indulgent huſbands.

Bithricus king of the Weſt Saxons, eſpouſed the daughter of Offa king of Mercia, who after he had reigned ſeventeen years, poiſoned him; and afterward fled into France with a great maſs of treaſure, where Charles the then reigning monarch, knowing ſhe was vaſtly rich, put it to her election, whether ſhe would marry him or his ſon? She made choice of the ſon, becauſe, as ſhe ſaid, he was the youngeſt. 'Then,' ſaid the king, 'hadſt thou choſen 'me, thou ſhouldſt have had my ſon; but now 'thou haſt put a ſlight upon me, thou ſhalt 'have neither of us.' Then ſeized her money and ſent her to a monaſtery, where ſhe became a profeſt nun, and afterward was lady abbeſs for ſome time, till ſhe was found to have committed adultery with a layman, and then was expelled the convent, and ended her life in poverty and miſery.—Stow's Annals, p. 77.

Semiramis

Semiramis wife of Ninus king of Aſſyria, was a very ingenious and beautiful woman, whom her huſband paſſionately loved, and was very conſtant and faithful to her; and ſhe being ſenſible he would deny her nothing, deſired him, as an evidence of his affection, that he would reſign the government of the empire to her for five days. The king, ſuſpecting no ill, complied with her requeſt; and now having the power in her own hand, ſhe cauſed her huſband to be murdered, and uſurped his empire.—Clark's Mir. c. 65. p. 296.

Fulvius being informed that the Triumvirate had decreed him to be baniſhed, applied himſelf to his wife, and deſired her for the love he had always ſhewed her, that ſhe would compaſſionate his circumſtances, and contrive ſome way to conceal him from his enemies; and he had reaſon to believe ſhe would conſider him in this extremity, becauſe from a ſlave he had made her a free woman, and taken her to be his wife: But he found himſelf miſtaken; for ſhe ſuſpecting he was kind to another woman, diſcovered him to the Triumviri, who put him to a miſerable death.—Fulgoſ. Ex. l. 5. c. 3. p. 609.

CHAP.

CHAP. LXXVII.

Wiſe Speeches, Witty Sayings, and Smart Replies.

A GREAT famine happening in the reign of King Edgar, Ethelwold Biſhop of Wincheſter ſold all the church plate, and employed the money to relieve the poor, ſaying, 'There was 'no reaſon the ſenſeleſs temples of God ſhould 'abound in riches, while men, the living tem-'ples of the Holy Ghoſt, were ready to ſtarve 'with hunger.'—Cambd. Rem. p. 184.

Jeoffrey, natural ſon to King Henry II. being made Biſhop of Lincoln, uſed this proteſtation: 'By my faith and the King my father.' To whom Gualter Mapes, one of the King's Chaplains, ſaid, 'My Lord, you do well ſometimes 'to mention your mother's honeſty, as well as 'your father's royalty.'—Mapes de Nugis Curialium.

When William of Wickham begged the Biſhoprick of Wincheſter of King Edward III. the King denied to give it him becauſe he was unlearned. To which the Biſhop replied, 'To

'make amends for that fault, I will make ma-
'ny learned men;' and performed his promiſe in founding a New College in Oxford, and another in Wincheſter.—Camb. Rem. p. 186.

Elizabeth, widow of Sir John Gray, petitioning King Edward IV. for her jointure, the King importuned her for another favour; but the lady told him his ſuit was in vain; 'For, tho'
'ſhe was of too mean a quality to be his wife,
'ſhe thought herſelf too good to be his whore.'
—bid. p. 214.

When Sir Thomas Moore was firſt made a Privy Counſellor, he oppoſed a motion at the board made by Cardinal Wolſey, which all the reſt of the council aſſented to; whereupon the Cardinal in great paſſion ſaid, 'Are not you
'aſhamed, being the meaneſt perſon here, to
'diſſent from the opinion of ſo many wiſe and
'honourable perſons? certainly you prove your-
'ſelf a great fool for your pains:' To which Sir Thomas replied, 'Thanks be to God, I re-
'joice to hear it, that the King has but one
'fool in his Right Honourable Privy Council.'
—Vita Tho. Mori.

When he was Lord Chancellor, he decreed a gentleman ſhould pay a round ſum of money to a poor widow he had wronged, to whom the gentleman ſaid, 'Then I hope your Lordſhip
'will grant me a long day to pay it in.' 'I

'will

'will grant your motion,' ſaid the Chancellor, 'Monday next is St Barnabas day, which is 'the longeſt day in the year, pay it the widow 'that day, or I will commit you to the Fleet.'

His lady, though an excellent houſewife, was too much given to chiding her ſervants for trivial offences, for which he often gently reproved her; and one day coming from confeſſion, ſhe ſaid to her huſband, 'Be merry, Sir Tho-'mas, for this day I have diſburthened my con-'ſcience, and will leave my old ſhrewiſhneſs.' 'Yes,' ſays Sir Thomas, 'and begin anew.'

When being ſentenced to die, and was perſuaded by his friends to comply with the King, and ſave his life as other great men did, he ſaid, 'He would not pin his ſoul at another 'man's back, not even on the beſt man living, 'for he knew not whither he might carry it.' When he was mounting the ſcaffold, in order to his being beheaded, he ſaid to one of the ſheriff's men, 'Prithee, friend, help me up, as 'for coming down I take no care.'—Ibid. p. 226.

When Theopompus was King of Sparta, one ſaid in his preſence, that now affairs ſucceeded well among them, becauſe their Monarchs had learned the art of governing. 'Rather,' ſaid the King, 'becauſe the people had learned to 'obey.'—Fulgos. Exemp. l. 7. p. 897.

Dionyſius

Dionyſius the elder, reprimanding his ſon for violating the chaſtity of a citizen's wife of Syracuſe, among other things he demanded of him, whether he ever heard that he had been ſo rude? 'No,' ſaid the ſon, 'leſſer crimes 'might ſerve your turn, becauſe you had not 'a king to be your father:' 'Nor,' ſaid Dionyſius, 'unleſs you reform your life, will you 'ever have a king to be your ſon.' The event proved the truth of the prediction; for when this young Sir ſucceeded his father, his miſbehaviour cauſed him to be expelled the kingdom.—Ibid. p. 898.

The goldſmiths of London had a cuſtom, once a year to weigh gold in the Star Chamber before the privy council and the King's attorney, whoſe ſcales were ſo exact, that the maſter of the company ſaid, they would turn with the two-hundredth part of a grain. 'I ſhould be 'loath,' ſaid Attorney General Noy (being preſent) 'that all my actions ſhould be weigh-'ed in thoſe ſcales.'—Fuller's Worthies, p. 201.

Don Bertram de Roſa being to marry a rich Labrador's (a yeoman's) daughter, ſhe was much importuned by her parents to the match, becauſe it would ennoble their family, he being a cavalero (knight) of St Jago; but the young maid underſtanding that Don Bertram had been

at

at Naples, and carried that diſeaſe about him, anſwered wittily, *En verdad pro adobarme la langro, no quiero danarmi la carne.* 'Indeed, 'Sir, to better my blood I will not ſpoil my 'fleſh.'—Howel's Fam. Lett. p. 60.

In the King's wardrobe was a rich piece of arras, repreſenting the ſea-fight in 1588, having the lively pourtraitures of the chiefeſt commanders worked in the borders of it. A ſea-captain, who put a value upon his own ſervices in that action, was much diſpleaſed that his *effigies* was not among the reſt; and complaining of the diſhonour done him to a friend, he replied, 'Be content, noble captain, thou haſt 'been an old pirate, and art reſerved for ano-'ther hanging.'—Fuller's Worthies, p. 193.

Count Gondamore the Spaniſh ambaſſador took great pains to promote the match between Prince Charles and the Infanta of Spain; and to that end ingratiated himſelf with divers Engliſh perſons of quality, eſpecially the ladies; but could do no good with the Lady Hatton, whom he lately deſired, that, in regard he was her next neighbour at Ely Houſe, he might have the benefit of her back gate, to go abroad into the fields; but her ladyſhip put him off with a compliment: Whereupon, in a private audience with the King, among other paſſages of moment, he told him, that the Lady Hatton

was

was a ſtrange ſort of a woman; 'For ſhe would 'not ſuffer her huſband, Sir Edward Cooke, 'to come in at her fore door, nor let him go 'out at her back door;' and ſo related the whole ſtory.—Howel's Fam. Lett. p. 44.

Sir William Lilly, a famous painter in the reign of King Charles I. had at a certain agreement drawn the picture of a rich citizen of London to the life, that was not indebted to nature either for face or proportion of body; but when Mr Al—n came to fetch it away, he refuſed to give Sir William ſo much money as they had agreed for; becauſe, as he alledged, if the owner did not buy it, it would lie upon his hands. 'That is your miſtake,' ſays the painter, 'for I can ſell it for double the price 'I demand!' 'How can that be,' ſays the citizen, 'for it is like nobody but myſelf?' ''Tis 'true,' ſays Sir William, 'but I will draw a 'tail to it, and then it will be the beſt piece 'for a monkey in England.' Upon which Mr Al—n, rather than be expoſed, paid down his money, and took away his picture.

When I was at Cambridge, ſays Mr Fuller, there was a current but falſe report, that Pope Urban VIII. was impriſoned by his Cardinals in the caſtle of St Angelo; whereupon a witty lad, a ſcholar in the univerſity, ſaid, *Jam veriſſimum eſt, Papa non poteſt errare.*

A thouſand different ſhapes wit wears,
Comely in thouſand ſhapes appears.
'Tis not a tale, 'tis not a jeſt,
Admir'd with laughter at a feaſt,
Nor florid talk which can this title gain,
The proofs of wit forever muſt remain.

Dryd.

CHAP.

CHAP. LXXVIII.

Youth, Hopeful, Wild, Reclaimed, and Declined.

No ſooner are men bleſſed with children, but then begins their trouble, ſolicitude, and care, to train them up in virtuous principles, and lay the foundation of their parents comfort, and their own future happineſs. The ſymptoms of their inclinations, in their young and tender age, are ſo obſcure, and the promiſes ſo uncertain and fallacious, that it is very hard to eſtabliſh a ſolid judgment or conjecture upon them; which renders our circumſpection perpetual, till they can chooſe for themſelves. Learning is a very neceſſary qualification in a youth; but have a care of pedantry, leſt his reading ſpoil his manners, and miſguide his judgment. Let him imbibe his tutor's knowledge, but not be corrupted with their formal precepts. It is no matter if he forgets of whom he had his learning, ſo he knows how to apply it to his own uſe, without being troubleſome with it. Converſation with wiſe men, and foreign travel,

is of very great uſe to young men; whereas, being brought up in their mother's lap, and within the ſmoke of their chimneys, makes them ſucklings all the days of their lives. Next to fortifying the ſoul, the body muſt be inured to hardſhip and labour to fit him for every condition; for no man knows what little maſter may be forced to in the ſervice of himſelf or his country. Ariſtotle did not ſo much trouble his great diſciple with the knack of forming ſyllogiſms, or abſtruſe notions in philoſophy, as in principling him with valour, proweſs, magnanimity, temperance, and the contempt of fear or danger. If you ſee a youth hopeful, encourage him by ſuch methods as agree with his inclination, and he will ſoon be a good proficient in the ſchool and exerciſe of virtue. If he is wild, reclaim him by gentle uſage, and a ſevere ſweetneſs, before ſhame and puniſhment make him obdurate; and, as often as you perceive him apt to decline, reduce him, by repreſenting to him the conſequences of an ill life; and the following examples.

Alexander the Great gave evident ſymptoms in his youth of a magnanimous and unparalleled maturity; for, when no man durſt mount the fierce and unruly horſe Bucephalus, that was preſented to his father Philip, he beſtrid him; and

and managed him with ſuch dexterity, that, when he diſmounted, his father embraced him, and, with tears trickling from his eyes, ſaid, 'Son, ſeek out a greater kingdom, for that 'which I ſhall leave thee will be too narrow 'to content ſo great a hero.' He had before obſerved the greatneſs of his ſon's mind; for, when he was a boy at ſchool, and news was brought him of a great victory his father had gained, 'If,' ſays he, fetching a deep ſigh, 'my 'father conquer all, what will be left for me 'to do?' And being told all his father gained was for him, 'I little value,' ſaid he, 'a great 'and potent empire, if the means of gaining 'glory and renown be taken from me.'—Fulgos. Ex. l. 3. p. 293.

Themiſtocles, in his juvenile years, gave ſuch preſages of a quick wit, and a ſolid judgment, that his ſchoolmaſter obſerving it, was wont to ſay, 'My ſon,' thou wilt be nothing indifferent, 'but either a great glory or a plague to thy 'country;' and he happily proved the former, though it was ſome time firſt.—Plut. Paral. in Themiſt. p. 112.

Theodoricus Meſchede, a learned phyſician in Germany, was bleſſed with a ſon of his own name, who, at fifteen years of age, in learning and eloquence, excelled thoſe that had gained a reputation by it. He wrote to Trithemius, and

other

other learned men of that age, many epiſtles, on variety of ſubjects, in ſuch exquiſite Ciceronean eloquence, that, for the accuracy of his wit, and dexterity and promptitude in writing, and ſmartneſs in diſputing, he was accounted the non-pareil of his age.

Titus Veſpaſian, in his younger years, was ſo cruel, covetous, riotous, unchaſte, and given to all manner of debauchery, that he was commonly called another Nero; but, being elected Emperor, he ſo changed his courſe of life, that he was celebrated for the contrary virtues. He would not ſuffer any of his former aſſociates ſo much as to come into his preſence. Queen Berenice, for whom he had ſome time a great affection, he ſent away from Rome. He made himſelf Supreme Pontiff, to keep his hands from being defiled with blood; and demeaned himſelf, during his whole reign, with ſo much juſtice, integrity, clemency, and innocence, that he was meritoriouſly ſtiled, from his coronation to his diſſolution, 'Deliciae humani ge-'neris,'—'The joy and delight of mankind.'—Sueton. l. 11. p. 321.

King Henry V. while Prince, was extremely wild, and being corrupted with extravagant, leud, and riotous companions, did many things to the grief of the King his father, and had almoſt forfeited the love of the ſubjects; but, imme-

immediately after his coronation, he ſent for his former looſe aſſociates, who being in his preſence, (and it may be in hopes of being made great men), he commanded every one of them, upon the peril of forfeiting their heads, never to appear in his preſence, or come within the verge of his court; and, that they might lie under no temptation to diſhoneſty, by their neceſſity and poverty, he allowed them each a competency for their ſubſiſtence in a reputable courſe of life; and became himſelf an exemplary and victorious prince.—Hiſtory of England, 8vo, Vol. i. p. 136.

Philip, the laſt, ſave one, of the Macedonian Kings, was a prince endued with all the perfections of body and mind; he was a comely perſon, of a ready eloquence, of a royal gravity and Majeſty, of a great ſpirit, liberal minded, and, in a word, a King of ſuch promiſing hopes in his youth, that Greece had ſcarcely ſeen the like; but behold, in a moment, was ſo changed for the worſe, that he became cruel, even to his own blood, poiſoned the beſt ſort of men, beheaded ſome, baniſhed others, declined into a very evil prince, and was hated and unfortunate.—Polyb. Hiſt. l. 4. p. 339.

Herod, King of Judea, in the firſt ſix years of his reign, was one of the beſt of princes, courteous, affable, mild, and obliging, but after-

afterward degenerated into downright barbarity. At one time, he cauſed ſeventy ſenators of the royal blood to be put to death. He killed his beloved wife Mariamne, and three of his ſons. When he ſaw death approaching, he ſent for all the nobility from every part of Judea, cauſed them to be confined in the Cirque, with a purpoſe to have them all murdered, not for any fault they had committed, but becauſe, at his death, there ſhould be a real and univerſal mourning, becauſe no family was exempted from that calamity.—Lips. Mon. l. 2. p. 228.

Nero, Emperor of Rome, at his firſt aſcending the throne, was a Prince celebrated for his virtues, in which he continued five years; but afterwards outlived his fame; for he poiſoned his brother, compelled his tutor Seneca to bleed to death, ripped up the bowels of his mother, ſet Rome on fire, and abſtained from no kind of wickedneſs, till the world, being weary of harbouring ſo vile a monſter, he became his own executioner.—Lips. Monit. l. 2. p. 229.

In youth alone unhappy mortals live;
But ah! the mighty bliſs is fugitive:
Diſcolour'd ſickneſs, anxious labours come,
And age and death's inexorable doom.

7 AP 53

Dryd.

FINIS.